RELAXATION

Health and Happiness

—

Ernest Waltmer

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RELAXATION,

Health, and Happiness

How to Live
Efficiently, Healthily,
Abundantly,

By

Ernest Weltmer

Author of "Realization," "The Practice of Suggestive Therapeutics," "Text-Book of Hypnotism," "Practical Oral Suggestion," "Spiritual Unfoldment Lessons," "Heirs of the King," "The Secret Power," "Special Interpretative Lessons," "Sex, Love and Life," "Introduction to Metapsychology," "Massage for Suggestion Therapists," "Psychoanalysis and Suggestion Therapy," "Healing by Thought, Word and Hand," etc.; Editor of Weltmer's Magazine, Dean of The Weltmer School, Superintendent of The Weltmer Sanitarium.

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PREFACE

A NUMBER of my friends, and especially my good friend Mrs. Vienna Maguet, of Redlands, California, have urged me to write a book of instructions for the benefit of that numerous throng of men and women who are sick, unsuccessful, or unhappy because they have not been able to learn to relax.

This book is the result of that demand. It is written to meet the needs of the sick, the "nervous," the "sensitive," the unsuccessful, the miserable, the fearful, and all others who live in tension, wasting the energies they need for health, achievement and happy living.

I believe it will succeed in this purpose for the methods it teaches have been successfully employed for over thirty years. I have proved their worth in thousands of cases through personal contact and by correspondence.

This book is written to be studied and used. It is a course of ten practical lessons. I have added an Index at the back for the use of the serious student. Its use will save time and make the study of the lessons much more effective.

Practice the instructions given in the practical lessons. Practice them as you read them for only so will you be able to understand the text.

The faithful study and practice of these lessons will bring into your life a new power and freedom which will add to your efficiency and joy of life and assure you more years of happy living.

I wish to acknowledge my indebtedness to Mrs. Vienna Maguet for her advice and assistance in the preparation and publication of the book, and to Miss Lillian Foster, for her unselfish and tireless assistance in the preparation of the manuscript.

ERNEST WELTMER,
Nevada, Mo.

April 30, 1928.

LESSON I.

TENSION, RELAXATION AND LIFE.

ONE of the most important of all the conditions of expression is the state of general mental and physical tension. When there is any considerable general mental or bodily tension special activities of every sort are interfered with and less efficient than when such general tension is lacking. When there is no general mental or physical tension the life-energies are conserved and concentration of energy in special expressions is easy and skillful.

Relaxation Defined.

The absence of mental and physical tension unnecessary for the execution of any certain action is relaxation. A considerable degree of activity is compatible with relaxation so long as it is all useful and necessary activity and no mutually obstructive efforts are made.

Mental Relaxation.

Complete mental relaxation would not be complete mental inactivity. Such a state would be equivalent to unconsciousness at least, and if we include unconscious mental processes, it would be

equivalent to death. Complete mental inactivity does not occur in life, at any rate in any phase of life in which we are practically interested.

Life is expression and expression is always some form of activity. In practical use, we always employ the term "relaxation" to denote some form of expression which is pleasant, restful, and easy. When the student goes out to play we speak of his new activity as a form of relaxation; the business man seeks relaxation at the summer resort or the theatre, etc. These are all forms of activity and they may (or may not) be relaxations.

If the student plays some difficult game that taxes his mind or body, or if he plays under conditions which create anxiety in connection with the game or apart from it, the game then will not be a form of relaxation. The young man who plays tennis skillfully and with ease, finds even so strenuous a game relaxing and pleasant. While he is learning to play, or when he finds himself pitted against an opponent whom he fears may best him, or when some one on whom he wishes to make a good impression looks on, he may become very tense and find the game most taxing and wearying.

When the business man carries his worries to the theatre or the seashore and employs his idle time in worrying over his affairs, these activities

do not relax and rest him. He will relax and rest better at work where he will be making satisfying progress and he will be occupied with activities that will keep him from worrying.

Mental relaxation is a state of easy, simple, uncomplicated, smoothly flowing mental activity.

Physical Relaxation.

What we have found true of mental tension and relaxation is true also of physical tension and relaxation. Physical life is physical activity. To stop all physical activity would be to stop physical life. Relaxation is not the complete cessation of physical activity; it is rather its reduction to a single, easy, simple, uncomplicated course of action.

The young man's tennis game calls for the most strenuous physical exercise and yet it may prove physically relaxing when it is skillful and easy. It is only when anxiety or some counter purpose expresses in tendencies to counter activities which complicate the action, that it loses its relaxing quality.

In learning any exercise of skill the first necessity is to learn to relax. Relaxation is impossible, however, until practice enables the learner to eliminate unnecessary effort, in other words, get rid of unnecessary tension. Anxiety

always manifests physically in unnecessary muscular tensions, making relaxation impossible, substituting clumsiness for skill.

Physical relaxation is simple, uncomplicated, minimal to maximal physical activity, easily and skillfully performed. It may consist in complete cessation of all voluntary activity or include the most intense skillful voluntary action.

The complete cessation of all voluntary activity is not, however, any guarantee of physical relaxation. The involuntary physical processes may be complicated by warring tendencies. One may be sound asleep and yet far from relaxed. One may be perfectly still with the whole body tense. Many a person lies down to rest and gets up more weary because he has been holding himself tensely quiet.

Relaxation is a state of activity where there are no unnecessary or useless tensions or tendencies to action, no warring activities or tendencies to activity.

The Universal Importance of Relaxation.

Relaxation is important in every phase of life. Life is expression. Relaxation is simple, unhindered, smoothly flowing mental and physical expression.

Conflicting tendencies mutually interfere and are bound to waste energy. No one can do one thing

well while he is trying also to do other opposing things. No matter how unimportant the opposing action, it is certain to interfere with the smooth performance of the important action.

Every effort expends energy in proportion to its intensity. Even a slight effort uses some energy. The energy expended in unnecessary or interfering action is lost to useful and desirable action. Furthermore, at least as much energy is subtracted from the useful expression of energy in the desirable direction as is involved in the suppressed, undesirable action. When the opposing actions involve nearly equal amounts of enegry there is then very little useful expression, although a great deal of energy is expended, for the amount of useful energy is only that which is in excess of the energy of the conflicting and hindering action.

Summary.

Relaxation is involuntary or voluntary mental or physical action when there is no hindering or opposing tendency to be overcome. Relaxation enables one to do his best, whether it be at merely living or at performing some exercise of skill. There is no phase of life in which action is not more efficient, skillful, and successful when performed with relaxation. Relaxation is essential to the most healthful, successful, happy living.

LESSON II.

SOURCES OF TENSION.

THE ability to relax is not sought for itself but in order to overcome tension. The normal person, free from abnormal and persistent tension, has no difficulty in relaxing upon occasion. In the very beginning of our study, therefore, we must consider the causes of tension and how to overcome them.

Causes of Tension Classified.

It is impossible to separate the different causes of tension into distinct classes, yet in order that we may get a clearer understanding of them and reduce them to the fewest possible terms, some attempt at classification must be made. The following is the simplest and most useful classification: (1) mental and (2) physical causes of tension.

Mental Causes of Tension.

Fear usually is the most important of the mental causes of tension. Fear is one of the most powerful of the primitive emotions and one of the most persistent. In our ancestors it was usually the most important of the foundations of action. Self-

preservation depended upon fear, and most persons still use fear as the basis of self-preservative activities.

In childhood most of our training is based on fear. We are taught to be afraid of the disapproval of our elders; we are taught to fear evil rather than to love good; we are even taught to fear God.

Instinctive Fears.

Mature man, living in organized, civilized society normally has very little place for fear in his life. The army, the navy, and the police protect him from his national and personal enemies. It is unlawful for him to engage in physical combat. The jungle has been cleared and the wilderness has been populated and most of the dangerous wild animals have been destroyed. He lives in well organized communities protected from storms and prowlers by strong buildings. On the whole, he has very little need for fear.

Man still inherits, however, from many generations of primitive ancestors, who felt deep emotions of fear and ruled their lives by it, and he still is trained to fear during childhood. The inevitable result of inheritance and childhood training is that he finds himself unadapted to the conditions of civilized social life; he fears where there is nothing

to fear, where fears are inappropriate as bases of action, with no proper outlet for the energies fear involves.

Tension From Repression.

Civilized social life further leads to the repression and inadequate expression of the energies of the safety urge and of the sex urge. Insufficient outlet for the energies of these powerful urges leads to accumulation of tension which usually becomes identified with the fears so natural to the safety urge.

Repression, closely associated with fear, therefore, is a prolific cause of tension. In some lives it is far more important than fear. In other lives the repression is the result of fear and then in turn its chief source. Complete relaxation is out of the question where there is any considerable amount of repression. We might even go so far as to say that *complete* relaxation is impossible where there is any repression at all.

Repression is accomplished by means of a persistent effort antagonistic to some tendency to expression. In order for actual repression to be accomplished, that is, in order to force conscious forgetfulness of some objectionable tendency, a constant successful antagonism must be directed against the undesirable tendency. This cannot

stop the objectionable tendency; the urge to the objectionable action continues with unabated force. Repression requires that the restraining, antagonistic force must be applied with equal persistency. It is obvious that such a state of affairs is bound to produce persistent general tension and conflict, even though it does not lead to a distinct great increase of conscious fear.

Tension From Emotional Conflict.

Emotional conflict, whether caused by unconscious repressions or the conflicting tendencies of conscious emotions, is another very prolific source of tension. The emotions are by-products of strong repressional tendencies. Conflicting emotions indicate conflicting tendencies to expression with consequent waste of energy.

Doubt and indecision are common products of emotional conflicts and repressions. All thoughts are dynamic, this characteristic being especially marked in thoughts of action. When opposing tendencies are about evenly balanced, when the "I can" is about balanced by the "I can't" then one wavers between the two tendencies. From the mental viewpoint we call this a state of doubt. From the action viewpoint we call it a state of indecision.

Such a state of doubt or indecision is sure to lead

to tension of mind and body in proportion to the powers of the opposing tendencies.

Worry.

Worry is closely allied with doubt and indecision. It is due to the same causes. The opposing expressional tendencies are almost balanced, with the result that a decision cannot be reached, expression is hindered, the interest shifts from one point to another. In worry, anxiety is added to doubt and indecision. The greater the anxiety the more is the state one of worry.

Anxiety is always a source of tension. Physical tension is always present in proportion to mental tension. Physical tension may not appear unless an attempt is made at relaxation but it will certainly appear then. No one can relax who is worrying. Before you can hope to relax you must at least temporarily cease all worry.

The Value and Danger of Anger.

Anger is primarily a result of frustration, interference with expression. It is a mental stimulation to courage and a bodily preparation for battle.

The original meaning and value of anger has been lost, to a considerable degree, because of the radical changes in the situations of life and the

manner of meeting its crises. Reason should now replace both instinct and feeling as bases of action. Organized society affords comparatively few situations in which anger properly can play an efficient part. It more frequently leads to general tension than to improvement of adaptation. There are very few situations in civilized life when it is an advantage to get angry. Usually one loses when he gets angry for he is less capable of reasoning and meeting the conditions of any situation.

Frustration always results in general tension. It is the consciousness of inadequacy to meet a difficult situation, a recognition of inferiority and defeat in conflict. It goes without saying that such a state of mind is bound to result in general tension.

Frustration may exist as a habit of mind without an appropriate situation, a heritage of an unfortunate childhood. A fictitious feeling of frustration is as productive of tension as though it were the result of a real situation. In any case a feeling of frustration is fatal to relaxation. We might say that one's capacity for meeting difficulty intelligently is inversely proportional to the intensity of his feelings. Any condition which interferes with good adjustment to environment is certain to lead to tension.

Faulty Adaptation.

This brings to view a prolific source of tension which we might call dysorientation, faulty conscious relation to the conditions of life. We can classify all the activities of life under two heads (1) expression and (2) adaptation. The object of activity is self-expression with adaptation of expression to the conditions of environment. Dysorientation always results in failure of expression and adaptation, with consequent frustration and efforts to overcome the frustrating obstacles. Thus we have general tension.

Hatred, jealousy, and the other destructive emotions naturally flow from anger and fear with resultant general tensions. Hatred is a sort of constant mild anger and is directed against anything which frustrates our expressions, interferes with our purposes.

Jealousy is hatred in which the feeling of weakness or inferiority is important, together with a strong tendency to compensatory activity. Envy is very much like jealousy except that it is not so vigorous, the feeling of inferiority is more obvious and the tendency to destructive activity is not so marked.

In all of these conditions, we have the same inappropriateness to a large proportion of modern situations. In our primitive ancestry all these

feelings served important purposes but they no longer fit into our imagination-built and reason-governed world. There are very few, if any, situations in modern civilized human life where hatred, jealousy, malice, envy, or any of the emotions bred of fear and anger could play really useful parts. In modern life they only serve to create tension, bring about dysorientation and cause trouble.

The Mental Attitudes.

The mental attitude is very important in every phase of life. Right mental attitudes will correct many of the conditions we have been studying; wrong mental attitudes will emphasize all of them and will produce tension from still other causes.

An attitude of self-pity is one of the most troublesome and fruitful sources of general tension. To the victim of self-pity it is always pleasant to be defeated. He finds a morbid satisfaction in feeling that he is unfortunate and abused. Self-pity is weakening, disorganizing, and completely frustrates purposeful activities.

A critical attitude, resulting in the habit of fault-finding, is also very destructive and leads to strong tension.

Closely related to the critical attitude is the bad mental attitude and habit of condemnation. Condemnation is sure to result in tension for it has in

it a strong element of repressed anxiety and tendency to retaliation.

Condemnation is often merely an attitude. Many condemn themselves and others without a specific reason. They merely feel condemnatory, someone or something is to blame, and they are always looking for some object of blame.

The attitude of condemnation usually springs from a repressed feeling of guilt. It is a sort of compensation for an unadmitted feeling of being to blame. This is so, whether we primarily condemn ourselves or others. Primarily, it is an effort to compensate our feeling of guilt by directing our attention to another's greater guilt.

The conditions leading up to the attitude of condemnation and the faulty adjustments and interferences with adjustment that must of necessity flow from it, all result in general tension and interference with relaxation.

These are the most important of the mental causes of general tension. In many instances the cure is obvious. In other cases, however, the cure is not so easily found, therefore, a later lesson must be devoted to the study of the best methods for eliminating the causes of tension.

LESSON II.

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it does upon the elimination of the poisons from the system

Intestinal intoxication ("auto-intoxication") may occur under other conditions and from other causes than constipation. In any case the effect is the same, tension will follow from the irritation of the nervous system by the circulating poisons.

Nerve-Irritation Causes Tension.

Nerve-irritation from many other causes, as under-nourishment, disease, fatigue-toxins, intoxicants, faulty elimination, sleeplessness, etc., are certain to result in a greater or less amount of general tension and prevent relaxation.

An irritating diet may cause general tension. The over-use of condiments, sugar, too much fresh fruit or red meats in many cases will cause tension. Furthermore, such diets are certain to result in some degree of indigestion and faulty elimination with their attendant tensions.

Pain and Tension.

Pain is often a source of tension. It is very difficult to relax when you are suffering pain, and yet that is one of the times when you most need to relax. If you can relax thoroughly, pain will be greatly lessened and if relaxation is great enough the pain may be even stopped entirely.

Relaxation will prevent pain. When you sit down in a dentist's chair, relax completely and remain relaxed. You are engaged in no sort of activity, therefore, relaxation means in this case, the cessation of activity of all sorts. Any action on your part is useless and harmful, therefore, complete voluntary relaxation is required by our definition.

If you relax completely and breathe quietly and deeply, you will experience very little of the pain that usually comes from a visit to the dentist. Furthermore, even a long session will not tire you. I have been under a dentist's hands for a whole day except for an hour off at noon, without weariness and without any considerable amount of pain, and the only anesthetic I had was relaxation.

Relax in the dentist's chair and you will not only suffer little pain but you will also be a good patient and the dentist can do better work for you.

Relaxation to Prevent Pain.

When relaxing for the purpose of avoiding pain, first "let loose" completely and then fix your attention upon your fingers to make certain that they are perfectly limber and upon your breathing to see that it is full and even. Do not control the breathing and make it follow some certain volun-

tary rhythm, for that leads to tension, but make certain that you are breathing full, deep breaths, not holding your breath as you do when afraid.

As a matter of fact, holding the breath is one of the things that makes you afraid. You will find that if you do not hold the breath, but relax and continue to breathe regularly and fully, you will not feel afraid in situations that ordinarily would be very disturbing.

We often find local muscular tension over a site of pain. Even before pain appears the tension may appear. If we find rigidity or even unusual tension of the muscles over the appendix, we suspect appendicitis even though no pain has been felt by the patient. The same is true of other parts of the abdomen. The appearance of tension in any part of the abdominal wall indicates disease of underlying organs.

Noise a Source of Tension.

Noises cause tension in varying degree. This is obvious when the noises are very loud as thunder or the roar of artillery, or when sudden noises cause one to jump, but even the noises of the street cause tension in some degree. Some persons are so sensitive to noises that their efficiency and skill are cut down seriously when they hear noises while they are working.

If we wish to relax enough to sleep, if we wish to get the baby to sleep, or we wish to conserve an invalid's strength, we seek a quiet environment. A noisy environment sets up tensions that waste energy and interfere with the relaxation necessary to rest and sleep.

If we wish to do careful work, or we wish to get a maximum value from the expenditure of our energies, we seek quiet. We can do better work, we can work longer and turn out more in a quiet environment than in a noisy one. The time will come when employers will see to it that their employees have quiet work-rooms and that any machinery they use is as quiet as possible in operation.

A noisy typewriter cuts down the amount of work a stenographer can do. A noisy machine of any kind wastes much of the operator's energy. Noisy streets, noisy vehicles, trains, and street-cars cause a tremendous waste of energy for city workers. Every effort should be made to reduce the noise of the cities to its lowest possible minimum.

Bright Lights Cause Tension.

Bright lights, and some colors, as red, have a tendency to excite general tension, in proportion to the intensity of the light. We draw the shades when we try to relax or sleep in daytime. We

sleep better in a dark room than in a lighted one. The effects of bright lights can be seen immediately if the light is turned on when one is trying to relax a patient.

Other Sensations and Tension.

Any form of strong sense-stimulation causes more or less general tension and interferes with relaxation. Strong odors, as violent perfume; unpleasant odors, and odors associated with certain experiences, cooking odors, etc., may lead to such degrees of tension as to make relaxation impossible as long as the stimulation lasts.

Tastes are not likely to interfere during any time when the effort is being made to relax oneself or another, but they, too, have the same tendency to cause tension if they are strong or unpleasant. Touch sensations very commonly cause tension. Often it is necessary to loosen the clothing, or even to change it in order to get rid of touch sensations which set up irritations and cause tension.

Light touch stimuli, such as denote or suggest the presence of insects are especially irritating and objectionable.

Physiological Tension.

Physiological need is a fruitful source of the mental attitudes which result in tension.

Physiological tension is the result of a functional condition of the body which creates a tendency to some certain activity. When the stomach is empty and its walls are rubbing together, a state of physiological tension results which strongly influences the mental and bodily conditions, leading to tension that lasts until the stomach is filled.

When the rectum is filled, a state of physiological tension is set up which continues to color mental and physical states until it is emptied or until the sensory nerves of the rectum become insensitive. The same is true of the urinary bladder.

One of the most important of all forms of physiological tension is that which originates in the sexual system. At certain times, under conditions not well understood, the sexual system becomes the source of physiological tensions of the most far-reaching importance.

This tension may affect almost any phase of life. Social viewpoints and interests are changed; the whole emotional outlook is colored. Anxiety which may become associated with almost anything, is common; irritability and "a bad disposition" are marked symptoms. This condition continues unabated in many cases until relief through normal sexual channels or by some emotional outburst, relieves the tension.

Sexual tension is almost certain to follow un-

gratified sexual excitement. It may not amount to much, but on the other hand, it may be very severe. It commonly appears as a feeling of expectancy, dread, fear, anxiety, or a vague feeling that something is wrong. If this condition is aggravated by frequent repetition of its cause it may become so severe as to constitute a grave anxiety neurosis.

Any discomfort caused by the conditions of the environment such as cold, damp, etc., and any situation of danger, is certain to result in tension, when it cannot be reacted to successfully. Unusual and startling situations, unfamiliar conditions of environment, will cause tension because of instinctive fear and inability to react to the situations which are not understood.

The Habit of Tension.

Many persons have acquired the habit of general tension. In the beginning there may have been special causes, which long since may have ceased to exist but the habit has been formed and the victim continues irritated and tense, the whole system hampered by inefficient reaction-tendencies.

Habitual tension affects both mind and body. Many of the most obstinately tense persons are of the habitual type. No matter what the situation may be, they hold themselves constantly in a state of pointless alertness.

The results of such general tension are bad on both body and mind. Fear-states are easily developed, anxiety flowers readily, the victim is easily irritated. These persons are usually constipated and suffer from other faults of elimination. Digestion is likely to be bad and in every way they show the result of inefficient life expressions. Habitual tension leads to interference with successful living, it prevents the victim from living very much.

Some Symptoms of Habitual Tension.

Some especially notable symptoms of habitual tension are loud, anxious laughter; a loud voice with a whining or complaining note in it; "a voice with an edge to it." These folk usually are "sensitive," always having their "feelings hurt." They are likely to be either very stubborn, or over-anxious to please and to adapt themselves to others. They frequently "over-compensate" and "over-sell." They are not content with doing enough; if they do anything at all they do too much. They are very likely to be "posers" and exceedingly self-conscious.

One of the best examples of the bad results of general tension is seen in the effect of fear on the efforts of one who is learning to swim. Instead of doing just enough to keep himself afloat and make

some progress through the water, he tries so hard that he sinks himself with his own efforts. This is typical of his efforts in other things as well. Instead of doing just enough, he does too much and prevents himself from winning success by the intensity of his efforts.

When one of these folk tries to relax for a treatment, or to go to sleep, or to get rid of pain, or to avoid it, he assumes the posture of relaxation and then holds himself stiffly in that position. He may actively resist or assist the motion if another tries to move his hand, or his joints may bend as if they were stiff and needing lubrication.

His breathing is consciously controlled. It lacks the easy, rhythmical flow of relaxed breathing. If he is told to take a deep breath he inhales with unnecessary force and then exhales under control, instead of allowing the breath to flow out easily and naturally. There is a tendency to hold the breath. After a lecture or even a very short period of attention, one who is suffering from this sort of general tension will cough or fidget, clear the throat or sigh, showing that he has been tense and the breathing has been inadequate during that period.

There is too much expression in the face, the character lines are too distinct. There is none of

the softening of facial expression that we find in general relaxation.

A period of quiet for the specific purpose of relaxation often is followed by such symptoms of relaxing tension. To tell one of these persons to relax is to make him tense, to relieve him from the demand for relaxation is to allow him to relax. When he tries to relax he becomes tense, when he stops trying he relaxes. This is typical of the victim of habitual tension.

Summary.

A number of physical conditions, especially such as cause the loading of the blood or tissues with wastes or the products of intestinal putrefaction, pain, strong sense stimuli as noises, bright lights, etc., the physiological needs of life and habits of bodily tension and functions that cause tension, will result in bodily tension which in its turn will cause mental tension.

APPENDIX TO LESSON III.

Tension in Paralysis Agitans.

Paralysis agitans, shaking palsy, is a disease in which general bodily tension is a very marked symptom. I have not seen many cases of this disease but in those cases I have seen I have ob-

served that general tension is extreme and persistent. This tension appears to be of cortical origin for it usually disappears during sleep and is increased by voluntary effort.

My studies of these cases have led me to think of the tremor as due to general irritability, especially of the motor centers of the cerebral cortex, with loss of control of the synapses by which "connections" and "interruptions" in the nerve-paths are effected. More or less, possibly all of the cortical motor synapses are partially closed during consciousness and energy leaks away as rapidly as it is generated. There is no accumulation of energy in the nerve cells, hence the weakness. The motor cells are in a constant fluctuation between tension and exhaustion with resultant alternate contractions and relaxations of the muscles.

I do not propose this explanation of the disease as in any sense authoritative, but this is to me the most satisfactory explanation of the symptoms. The early histories of the cases I have studied give weight to this view. In all these cases the patient has been unusually active and has "driven" himself without rest or relaxation. I have frequently heard them described as having always done the work of two. They have assumed more responsibility than they can carry and, while they may have been too busy to worry, they have been under

equally persistent tension. Under such conditions the central nervous system and its assistants, the endocrine glands, have suffered severely. The glands have become exhausted and unable to keep the brain in good condition with the result of loss of control of the cortical synapses, the point of greatest strain and most likely to break down under such conditions.

The parathyroid seems to be the endocrine gland most affected. In fact, it is probable that the immediate cause of general nervous excitability (and loss of synaptic control?) is the failure of the parathyroid glands. These are the symptoms of parathyroid removal or disease.

In the present state of our knowledge of the endocrine glands it is impossible to speak with much assurance as to their exact functions. Other glands may be, and probably are, involved with the parathyroid gland in paralysis agitans. The nervous system may be primarily at fault, the endocrines being only secondarily involved.

The chief reason for believing that this is a parathyroid disease is that the use of preparations of that gland has resulted in cure in a number of cases and frank disease of the parathyroid results in similar symptoms.

Depression is one of the prominent symptoms of the disease. This must be fought from the first.

Renewed hope and interest in life, together with relaxation and rest in sunshine are very beneficial. Suggestion therapy has proved successful in the treatment of a number of these cases even after they were well established. The methods of suggestion therapy should be employed in the early stages to counteract the bad mental conditions and to stimulate the physical life processes.

The general use of the principles taught in this book would most certainly prevent most cases of paralysis agitans and, employed in the early stages of the disease, could not fail to have a most salutary effect. Learn to live relaxed; conserve your energies; take all unnecessary strain off the nerves and endocrine glands; give Nature a chance; live abundantly, efficiently, happily.

LESSON IV.

OVERCOMING TENSION.

IT is not always easy to overcome tension. In the first place, the causes of tension are not always easily removed. In the second place, even after the causes have been eliminated usually there is the habit of tension which perpetuates it. Furthermore, in many instances the vague discomforts and irritations of the condition prove interesting and therefore attractive and desirable to the victim and the effort to overcome tension will meet with more or less unconscious resistance.

Overcoming Fear.

Any attempt to give a general rule for overcoming fear is almost certain to prove unsatisfactory. There are many different causes of fear. Some causes are in the environment, some in the victim. Some causes cannot be removed and it is very difficult to change the result without removing the cause.

It is easy to say "replace fear with courage" but possibly the victim of fear cannot develop courage in any reasonable length of time. Courage is largely a matter of endocrine balance, of childhood training, viewpoint of life, and training in

adulthood. Sometimes fear is a matter of bodily weakness or a chronic disease that cannot be immediately overcome. Therefore to say "replace fear with courage" is to demand what may be practically impossible.

Where it is possible, however, to attack the causes of the fears and overcome them and then to put courage in their place, this is the best procedure. In other cases where the causes of the fear cannot be so easily removed and there is no time for the cultivation of courage, suggestion and even some practical method of training in relaxation may be used.

One of the most important causes of fear is the accumulation of energy from lack of expression. The cure in such cases consists in finding adequate outlets and means for expression if possible. Sometimes adequate expression is due to psychic blocking from childhood repressions and psychoanalysis will be necessary for a complete liberation of the energies. In other instances it will suffice to get the victim deeply interested in some form of life activity and help to make such social adjustments as are necessary to give him an opportunity to express himself.

Women are the principal victims of inadequate expression. Most husbands require them to lead lives of slavery in dull routine which they have not

even originated. They follow in the footsteps of their mothers, they fit themselves into kitchens that some other woman or even some man has built. They make their lives secondary to their husbands and children and allow their life situations to dominate them.

It is usually very difficult to make such adjustments as will enable the wife to have some expression of her life that she can feel is her own. Sometimes this must be done by teaching her to realize that her work, her care of her children and her husband, is her own and that she is doing it because she can and not because she must. If she can be made to see this, if she can be made to realize that she is a free agent and that she is accomplishing something that she can call her own accomplishment and then she can be led to take an interest in trying to do her routine tasks as well as they can be done, and if she can have her mind fixed on the object of the work rather than upon the necessity of it, she can get rid of the nervous hypertension and learn to relax. She will no longer be the victim of fears, anxieties, and vague dissatisfactions that cause so many different sorts of discomfort and ill health. She will be able to do her work with less waste of energy and with much greater skill and ease.

When the tendency to fear and general tension

are caused by disease, that condition should receive careful attention. Many women have pelvic disturbances, which, while insufficient to cause pain or obvious symptoms, nevertheless lead to constant nervous irritations and tensions.

It is very important to realize that the amount of energy finding outlet is not merely a matter of how hard one works. You may work very hard, indeed, even to the point of exhaustion, yet find entirely inadequate self-expression and energy outlets. In order for any corrective hygiene to have the desired results it is necessary for one to feel that the action he performs is his own, expressing his own desires and energies, and that it is worth while. He may be doing exactly the same work with even a greater outlay of energy and yet find it a source of gradual accumulation of tension from a feeling of inadequate life expression.

It is necessary for each of us to live his own life. We cannot live for others, neither can they live for us. Any sort of activity, work or play, which does not originate in one's own purposes does not express his life and constitute a part of his living. Such activity is slavish drudgery, domination by the life situation. To be happy in any situation one must have a feeling of freedom. Patrick Henry spoke for every phase of life when he said, "Give me liberty or give me death."

What We Live By.

We live by divine purpose manifesting through our lives, from within. It is just as necessary that we live in harmony with the divine purpose by which we live, as it is necessary that we live at all. The measure of our living is, therefore, how fully and how worthily we express the energies of our own purposes. When tension is due to the accumulations of energy through lack of satisfaction of these primary desires, the condition can be corrected only by freeing the mind from the consciousness of bondage and slavery, giving life an adequate and worthwhile outlet determined by its own desires.

The Destructive Emotions.

Hatred, malice, jealousy, envy, anger, and all other destructive emotions of this type are due to some degree of interference with life expression. In many instances a bad disposition can be corrected only by adjusting the social situation. A tense, irritable, bad dispositioned child may need a vacation from an irritable fault-finding mother or an overbearing father, or he may need to be encouraged to go to work where he can earn the money that will make him independent of uncertain parental generosity.

In all cases the destructive emotions depend

upon a feeling of inferiority. Find and remove the cause of this feeling if this is possible. Remember that it is not always a matter of the external situation. Frequently the feeling of inferiority is an echo of the past, a manifestation of some fundamental nervous or muscular weakness, or possibly a symptom of poverty. Any condition that leads to a feeling of weakness is very likely to lead in turn to a feeling of inferiority and frustration and then when any situation develops in which a call is made for unusual power against some adversary the artificial stimulus of anger is fallen back upon. When indecision or worry is the cause of tension it is necessary to attack their causes or to develop corrective mental habits. Doubt is often due to a lack of confidence in oneself either from the feeling of inferiority or weakness, or a consciousness of lack of training or experience. One may have merely a bad habit of doubting himself and everything else but, on the other hand, there may be really good reasons for such doubt.

Indecision must be dealt with in the same way except that this is more distinctly a habit than doubt, which is more of an attitude. Indecision is dealt with by forming habits of decision. If one is a victim of indecision he should form the habit of deciding every question only once. Indecision

is often due to snap judgments, or premature efforts at decision. Wait to decide until all of the evidence is in, then when the case is fully presented by both sides, decide and stick to that decision even though you may wish to change. This is the simplest and most important rule for overcoming indecision.

Of course if one is troubled by doubt, indecision is almost certain to follow. Where doubt is an important factor it must be dealt with by removing the cause if this can be found. In most cases, however, this rule will suffice.

Worry.

Worry is a sort of indecision in which the element of anxiety overbalances the element of faulty judgment. We might say that in case of indecision the intellectual element predominates. In the case of worry the emotional element is the more important. To correct worry, first overcome doubt, then practice habits of decision and learn not to take to heart what cannot be changed. Do your best and be content. Do not demand too much of yourself. Of course, do not be content with too little, but recognize the fact that you cannot expect to be infallible in all of your judgments.

In mastering doubt, indecision, and worry, in fact, in overcoming any of the causes of tension, a

well developed religious consciousness is of the greatest value when it can be achieved. If you have a strong feeling of reliance upon, and constantly stick to, your program, you can develop a religious, philosophical, or scientific consciousness, or belief in it that will hold you steadfastly serene and free from all tensions, no matter what circumstances may involve you.

Of course, a good deal will depend on what doctrines you espouse. If your religion is one of fear, if your philosophy is one of hatred, and your science one of destruction, they may become sources of tension rather than cures for it. Some forms of Christianity are so foreign to the spirit of the teachings of Jesus that they lead to the most severe tension. Some of the philosophers have filled man's mind with gloom and fear. A study of science may fix one's mind on the abnormalities and dangers of life to such an extent that life becomes a veritable hell of angry passions and tensions. A teaching of love, justice and beauty is needed to counteract such mental states and make possible the serenity and calmness that allow one to live relaxed.

Overcoming Condemnation.

The fault-finding, condemnatory attitude are to be met with corrective suggestions. The gospel of

love and freedom are the principal antidotes. When men learn to give other men freedom to be themselves and learn to live with them in love, they will find that to their own hearts comes peace and to their bodies and minds, relaxation.

It may not be possible immediately to convince yourself or another that you should love other men or that you should believe in yourself, or that you can trust your decisions once they are made; it may not be possible to give a reason for your faith in God or your reliance upon His laws, but you can accomplish these results by conscientious, faithful training in the thinking of the right kind of thoughts.

Some thoughts cause tension, as thoughts of danger, injustice endured, condemnation, and thoughts of questions that cannot be decided, etc., in short, all such thoughts as result in, or accompany, unpleasant emotions. Avoid such thoughts no matter what the life-situations may be. Choose instead, thoughts which result in, or accompany, pleasant feelings.

You can choose the thoughts you think. In the most unpleasant situation you can think of pleasant things, or in the most pleasant situations you can think of unpleasant things. The life-situation does not entirely control your thoughts. So long as your thinking is really accomplishing some im-

provement you should continue to think about it, of course, avoiding all unpleasant thoughts of frustration which can only result in loss of energy and decrease of efficiency. But after you have done all that you can do, then think about some neutral or pleasant subject.

Neutral or pleasant thinking results in relaxation, recuperation, and preparation to meet any new situation which may offer "a way out."

Think the thoughts you wish to express, for, remember, you express the thoughts you think, no matter what your wishes may be. Choose the right wishes, then embody them in rational, hopeful thoughts and trust them and you will set every power of mind and body to the task of giving you what you wish for. And remember that the maxim, "God helps those who help themselves," is as true as it is trite.

LESSON V.

METHODS FOR INDUCING RELAXATION.

THERE are several methods for inducing relaxation which may be used with or without preliminary mental preparation for overcoming tension. Sometimes the effort to counteract tension by mental methods only results in fixing the mind more firmly on the ideas which cause it. In such cases the following physical methods will be found more useful.

Preparation for Relaxation.

Sit in an easy, cushioned chair which has a comfortable head rest and which causes no undue pressure under the knees. It is better if there are arm rests but this is not necessary. The chair should tilt back enough so that there will be no tendency to fall forward when the trunk and neck are relaxed. If there is a cushioned foot rest usually this is better. A reclining chair is preferable. A couch or sofa is still better. A flat table, even though cushioned, usually is not so desirable as a couch or bed which more readily fits the form.

There should be enough pillows for comfort yet not enough to put any strain on the back of the

neck when you are lying down on a couch or bed. If it is desired to go to sleep following the relaxation it is sometimes helpful to have a hard pillow that presses against the back of the neck. If the couch, bed or table is not softly cushioned and supplied with springs, you should be careful that your heels extend over the edge. If the weight of the foot and leg falls on the heel on a surface which is at all firm this will cause a burning pain that will prevent relaxation. Be sure that there are no tight bands, tight shoes, or other tight clothing, and make certain that there are no hairpins, combs or masses of hair that can cause local pressures on the scalp.

Of course it is not necessary to have all of these conditions but the more nearly such conditions are approached the more likely you are to be successful in your effort to relax completely. It is well to have the room darkened and as quiet as possible. By preventing all distracting noises and stimulating lights relaxation is made easier.

Furthermore, there are emanations from the body which are dissipated by white light, which apparently are developed more copiously during relaxation. One of these emanations is called maneffluvium because it flows so abundantly from the hand. It is affected by the thoughts one thinks. When maneffluvium accumulates during relaxa-

tion in the dark and is formed under a clear thought, expressing a strong purpose, it may have a profound influence upon the state of health or the general physical condition. The consciously governed accumulation and constructive use of maneffluvium is the basis of a number of metapsychical processes.

The "Letting Loose" Method.

The simplest method of relaxation is that of "letting loose." You merely "let loose" of all the muscles of your body. You may do this for the body as a whole or for one part at a time. If relaxation is at all difficult it is better to "let loose" of part by part until the whole body is relaxed.

Usually you start with one hand. Make certain that all the fingers of that hand are relaxed, then that the hand itself is relaxed. Then relax the forearm. Be sure that the wrist and elbow are flexible, then the upper arm and finally the shoulder.

Usually, in relaxing any part in this fashion you make a slight motion and let the member fall loose as the motion is completed. After you are sure that the whole of the right upper limb is relaxed then you relax the left in the same way. Then take the right lower limb and finally, the left.

After having relaxed all the limbs in this fashion

it is a good plan to start at the beginning and go over the limbs again, to be sure each part is still completely relaxed.

After making sure that the limbs are thoroughly relaxed, try relaxing the trunk and neck. Usually the neck is the most difficult of all parts of the body to relax even when you are lying down. Relax the neck in the same way as described for the limbs, that is, make a slight movement of the head and relax as that movement is completed.

If some one is teaching you or helping you to relax he can test your relaxation by moving the different parts and noting whether you resist or assist him. So long as you assist or resist, you are not relaxed. When you are relaxing alone, however, you cannot make such a test, except possibly as you might test one hand with the other, but when you do this the active hand is not relaxed, of course.

The best test of relaxation when you are relaxing alone is the sensation test. When any part is thoroughly relaxed you will be unaware of it. When your whole body is thoroughly relaxed you will be unaware of it and even sometimes feel that you are out of your body.

You may not have the feeling of being out of your body exactly, you may have only "a sort of detached feeling." At any rate, you will find a

loss of that sense of intimate relationship with the body which usually you have.

Do not be discouraged if you do not achieve complete relaxation the first time, or even the tenth time you try. You may practice for several days or even several weeks before you achieve complete relaxation. When you do you will find that you can relax and rest in five minutes as much as in an hour or more of ordinary sleep, and even sometimes more than by a whole night of troubled sleep.

Relaxation By Breathing.

Breathing may be a means for inducing general relaxation, either alone or in connection with the methods described above. This is done by taking a full, deep breath and then "letting loose" of it.

The manner in which the breath is taken in is important but not so important as the manner in which it is let out. Inhale without any particular attention as to where the breath goes, whether into the upper or lower part of the lungs. Your sole concern is to get a full deep breath. Then "let loose" of this breath.

I use the term "let loose" literally. "Let loose" of that breath; don't try to hold it; don't try to let it go out at a certain speed, and don't try to force any more of it out than will naturally flow out

from the collapsing lungs and chest walls. As you inhale you have a distinct sense of effort, then literally "let loose" and let the lungs and chest walls collapse just as rapidly as they naturally will. Release all tension and control. "Let loose" of them just as you would "let loose" of a stone that you had lifted off the ground and then let fall. After you "let loose" of the stone you can neither add to nor take from its speed; it falls according to gravity. Treat your breath in the same way; "let loose" of your breath.

When you "let loose" of that breath "let loose" of your bodily tensions in the same way. Feel that as the breath goes out of your lungs all the tension goes out of your body. Try to feel that the outgoing breath is carrying the tension away with it. Repeat this maneuver until your whole body is so thoroughly relaxed that you lose touch with it and you cannot tell by its sensations whether it is lying down, sitting up, or what position it is in; it is necessary to remember or to look at it to tell just where it is.

When breathing for relaxation you must be careful not to become anxious about it. Do the exercise calmly and with assurance and repeat merely in order that you may carry the process on to completion, not because you are doubtful of success.

You will find as your relaxation becomes more and more complete it is proportionately harder to take the deep inhalation. Pay close attention to this increasing difficulty of muscular effort. You will thus emphasize the gain you have made and extend the good results.

Relaxation From Tension.

One of the best methods for achieving complete relaxation is that which puts relaxation in close contrast with great tension. This method takes advantage of the law of contrast. By bringing a state of relaxation as close as possible to a state of tension, the tension seems greater than it was, relaxation seems greater than it is, and the impression of greater relaxation causes you to relax still more.

This exercise is taken sitting in a comfortable chair with the hands in the lap. Lift the arms, bring them straight out in front of the body, parallel to one another and close together. Now start to flex the fingers but do not allow them to flex very far. In other words, set the muscles that would close the hand to pulling against the muscles that would open the hand. Pull as hard as possible with both sets of muscles. The result will be very rigid, tense fingers about half flexed.

Next, do the same with the hand; start to bend

the wrist but do not allow it to bend very far. Then flex the forearm upon the arm but do not allow it to flex very far. Then start to lift the arm from the shoulder but do not allow it to come up very much. This maneuver is carried out with both upper limbs so that fingers, hands, forearms and arms are all tense and all the opposing muscles of these members, including all the muscles of the shoulders, are pulling hard against each other.

It is very important that you watch to see that the fingers do not relax when you give your attention to the hands, that the fingers and hands do not relax when you give your attention to the forearms, and that the fingers, hands and forearms are kept on a great tension when you give your attention to the arm. When this exercise is done properly the whole of both upper limbs is tense and the mind is very active in bringing about and keeping up the process. The result will be a state of intense tension of both the mind and the upper limbs.

We now come to the most important part of the process. With both upper limbs as tense as possible, and the whole of the attention given to the task of making this muscular tension complete, suddenly relax the upper limbs and allow them to fall as dead weights in the lap. If they

have been held in the right position, straight in front of your body and closely parallel, they will fall down in the lap so that the hands lie between the thighs in a position that allows the weight of the hands to hold them in the lap without any muscular effort.

It is important that the limbs should easily fall into this position for if it is necessary to guide them into the lap or to hold them there after they have fallen, the relaxation will not be complete. On the other hand, if they should fall outside the lap, really relaxed, the hand or wrist or even the forearm, might strike the chair in such a way as to cause pain and consequent tension and make it impossible for further exercises of this sort to result in complete relaxation, for you will be on guard.

When this exercise is performed according to the above instruction it will result in bringing a state of intense mental and physical tension into close opposition to a state of considerable relaxation. The contrast will make the relaxation seem greater than it is and then the law that we express the thoughts we think will result in bringing about a still greater relaxation. It is now very important to intensify as much as possible the impression of relaxation.

The beginning of the relaxation must be very

sudden and as complete as possible. There must be no gradual lessening of tension but rather a sudden "letting loose." If you have seen a bird killed suddenly in midflight you have a very good picture of the manner in which you relax the tense limbs. One moment the bird is flying with frantic efforts to escape, the next moment every vestige of voluntary activity and control is lost and suddenly it falls a lifeless huddle of broken bones and feathers. Just imagine that your limbs are reproducing this figure. One instant the whole of both upper limbs is tense with the contest of the opposing muscles. The next instant every vestige of tension is suddenly lost and they fall as if lifeless.

Now give your whole attention to the feeling of relaxation that sweeps up your arms and spreads out through the shoulders. It is just as though wave after wave of drowsiness were sweeping over them. Notice how it spreads out from the shoulders through the body. You will involuntarily take two or three deep sighing breaths. Do this naturally and as the breath escapes let all the tensions of your body escape with it.

Now think of repeating the exercise. It seems hardly possible to bring the upper limbs into action again, they are so relaxed and you have such a vivid consciousness of the degree of their relaxation that you can hardly imagine them assuming

again such a state of tension. With the feeling of overcoming their relaxation only with the greatest difficulty, drag them up into position again and repeat the exercise with even greater effort.

It is very important that you dramatize this difficulty of resuming the muscular and mental tension. Do this with the feeling that you are overcoming a great inertia. "Act out" as convincingly as possible the idea of difficulty in overcoming relaxation. "Act it out," not for the benefit of someone else, but for your own benefit. "Play pretend" that you can hardly move your upper limbs. Continue to "play pretend" as you bring into action the fingers, hands, forearms, arms and shoulders and then when you relax again keep "acting" so that you have a great feeling of satisfaction and relief when you allow them again to return to the relaxed state. Dramatizing the relaxation of the limbs and the difficulty of resuming tension, still further intensifies the impression of relaxation and still further employs the law that we express the thoughts we think.

Repeat two or three, or more times, if possible. When the exercise is done properly, however, it will be hardly possible to do it more than three times for by the third time the feeling of relaxation will be so profound that it will seem impossible to bring the arm into tension again. When this state

is reached then take a deep sighing breath and relax the whole body as the upper limbs are relaxed. There will come over the whole body a "delicious" sense of relaxation and drowsiness which needs only slight encouragement to result in general relaxation and loss of all bodily sensation.

Solar Plexus Tension.

Irritation or tension of the solar plexus is coming to be recognized more and more as a cause of general weakness and ill health. In fear, sorrow, anger, and possibly in all of the unpleasant emotions, there is a feeling of tightness or tension in the upper abdomen and lower chest which is rightly attributed to the solar plexus. In some cases at least, the solar plexus tension is entirely responsible for the unpleasant feelings of the disturbing emotion. In some disorders an unpleasant sensation of swinging or trembling emanates from the solar plexus.

There may be a number of causes of irritability and tension of the solar plexus but there are only a few in which we are practically interested in these lessons. Emotional tension and strong subdued excitement will cause solar plexus trembling and instability. This may be very disturbing and last for some time. In susceptible persons a very

slight excitement is sufficient to cause a considerable disturbance as, for instance, the excitement of a closely contested chess game or the playing of a difficult hand of cards may be sufficient to bring on an attack.

In some persons the bare suggestion that someone feels unkindly toward them will cause the trouble. Some persons who have such a solar plexus susceptibility are profoundly distressed by the slightest hint of danger. This is especially so in those cases where it appears that the thyroid or adrenal gland is involved. It is possible that the thyroid or adrenal glands are involved in all such cases but in some cases there is frank goitre or positive signs of adrenal disturbance. General weakness as, for instance, during fasting, sometimes will cause solar plexus irritability and weakness. Overeating and the use of stimulating foods, as well as anxiety and worry states, will cause irritation and tension of the solar plexus.

Relaxing the Solar Plexus.

The prevention and cure of these conditions is obvious in some cases, but in some well established cases nothing seems to be able favorably to affect the condition. The first rule of prevention is of course "remove the cause." Where an emotional susceptibility exists avoid such situations as excite

it and counteract the tendency with corrective suggestions, affirmations and emotional training.

When the solar plexus is irritated and the whole solar plexus region is tense, causing a cessation of the digestive process and a feeling of depression, preventive measures are of no immediate value. In such a situation relaxation is needed.

Diaphragmatic Breathing.

The foundation of solar plexus relaxation is diaphragmatic breathing. Breathing may be done in short, gasping, sobbing breaths, or longer, forced inspirations with relaxing exhalations (sighing breaths) but in any case it must be deep diaphragmatic breathing which gives a feeling of liberation of tension. A noisy sobbing dramatizes the effort and frequently produces good results, but this method is impracticable for use in many situations in which the relaxation of the solar plexus is desirable.

When you find yourself in any situation which causes a feeling of tightness and possibly a trembling in the solar plexus region, take a deep forced abdominal breath with the feeling of pressing down with the diaphragm against the solar plexus as it lies on the front of the spinal column just below the diaphragm, then "let loose" of the breath with perfect relaxation. A little practice

will teach you to feel that you are relaxing at that particular point. If it is hard for you to get the sense of the solar plexus position and the diaphragm just above it, fix your mind on the front wall of the abdomen at the pit of the stomach. After repeating the diaphragmatic breathing and relaxation until the feeling of tightness and irritation has disappeared, then be sure that you continue to breathe calmly with the diaphragm.

When the solar plexus tension is due to repressed fears or suppressed excitement it may be necessary to take some violent exercise for a few moments to get rid of the tension. A very good form of exercise is that of rapid and very vigorous abdominal breathing. If convenient, lie down on the back, loosen the clothing and then breathe with the diaphragm just as deeply and as rapidly as possible. When exhaling, the diaphragm is pushed up into the thorax as far as possible by the extreme contraction of the abdominal muscles. Upon inhaling, the abdominal wall is pushed out as far as possible by the contraction of the diaphragm.

It is hard to get much of an idea of the action of the diaphragm but it is very easy to get the idea of the action of the abdominal muscles if you place your hand loosely on the front of the abdomen when you take this exercise. Therefore, fix the at-

tention on the muscles of the abdominal wall rather than on the action of the diaphragm.

This exercise serves two useful purposes, first, it uses up the surplus energy which is the cause of the tension and solar plexus disturbance; second, it stimulates the activity of the digestive organs, especially the organs of elimination, which further favors solar plexus relaxation. To be most useful, this exercise must be taken as rapidly and as vigorously as possible.

After some training none of the exercises will be necessary for solar plexus relaxation; the solar plexus tensions can be relaxed merely by the voluntary "letting loose," just as the arm or the hand or any other part of the body can be relaxed when one knows how.

"Solar Plexus Centering" for Relaxation.

Centering the attention on some part of the body with the feeling of withdrawing all bodily sensation from the surface has the effect of producing profound relaxation and is one very good method for the awakening of latent powers. I cannot advise its general use for this latter purpose, however, unless you are under the care of someone who is capable of directing your development and protecting you from the dangers that threaten the solitary metapsychical development. I advise

you to use this method for relaxation only, and if you should notice that any metapsychical phenomena begin to appear discontinue its use unless you are under the care of a competent instructor.

Fix your attention on a spot at the center of the solar plexus as nearly as you can visualize it. You may think of a spot about the size of a silver dollar but a very much smaller spot is better. The smaller the spot the better the concentration and relaxation.

Close your eyes, then turn them down and "look" at that spot. Of course you cannot see through the eyelids, the intervening organs and your clothing, so you do not see this imaginary spot with your eyes. However, if you pretend to be looking at it with your eyes it will help you to center your attention on it.

You may think of this imaginary spot as colored, but it is best to think of it as white. "Look" steadily at the solar plexus spot until you have the feeling of its reality and its locality.

You must not only locate this imaginary solar plexus spot so that you can easily find it again when you look away from it, but you must get the feeling that you are in some way located at that spot.

When you have accomplished this, then, while still "looking" at the solar plexus spot, feel that

you are reaching out with mental hands toward the feet and that you are "sweeping" all sensation out of your feet, beginning at the tips of the toes, proceeding upward through the feet, ankles, legs, and thighs, and finally through the trunk. "Sweep" sensation out of first one lower limb and then the other.

If this seems real enough to you, you will find that very soon the lower limbs will feel insensible and as if they hardly belong to you. Then do the same with the upper extremities, "sweeping" from the finger tips through the shoulders to the solar plexus spot. Finally "sweep" all sensation and feeling out of the head and upper part of the body.

You really cannot understand what I mean by only reading this. It will be necessary for you to try it before you will understand the instructions. A few trials will teach you to do it, however, and when you learn how to "sweep up" all sensation and center it at the solar plexus spot you will find that you can do this so effectively that this spot alone will seem to have any sensation.

In order to get the most complete relaxation by this method, you must have also the feeling that you are "sweeping out" all tension, leaving the various parts of the body perfectly limp and relaxed. You can relax the body so completely that

all tension is lost in every other part except this one point, on which the tension is centered.

A Very Suggestible Condition.

Such a focus of tension and bodily sensation as is accomplished by this method of solar plexus fixation is very favorable to good response to suggestion. Suggestions received under such conditions profoundly influence the mental reactions. There are no sensations to counteract them and to weaken their influence. The whole attention is given to the suggestions and the nervous system is deeply impressed by them.

The thoughts one thinks from any other cause have the same effect as the thoughts one thinks from suggestions received, therefore, it is very important that you should be careful what thoughts you entertain while so profoundly relaxed. We express the thoughts we think at all times. When in a state of complete relaxation there is only one thought before the mind and we express that thought alone with all of our expressional power.

During relaxation think only constructive thoughts; think of the things you desire; think of the conditions you are trying to produce in your life, and the influence of your thinking soon will extend into every phase of your life and even into the lives of others.

Be sure you think of the things and conditions you desire, not of the need and the desire. To be actively conscious of great need and desire, is to emphasize lack and to make your condition worse. Picture, "visualize" yourself as in the possession and enjoyment of the desired things and conditions.

Constructive visualization will be accompanied by a pleasant state of feeling. There will be no anxiety. You will have a feeling of calm assurance that will prepare you to go about the tasks that are to lead to this happy result, with all your powers at your command.

Constructive visualization always leads to productive and efficient action. Learn to relax; think constructively; live efficiently and productively.

LESSON VI.

THE CURE OF CONSTIPATION.

SINCE the cure of constipation often means the correction of tension, this is a very important part of our study. The cure of tension and the achievement of relaxation are our chief aims, however, therefore this lesson does not need to undertake a complete discussion of methods for the correction of constipation. It deals only with the more common forms in which tension is one of the more important symptoms and bad results.

Constipation a Result of Tension.

Constipation not only causes tension but it is also frequently a result of tension. Many persons become constipated and all other alimentary activities become more or less affected when anything happens to change the normal rhythm of life. The coming of company or going on a journey will make the bowel action sluggish and even stop it until the return home or the ordinary routine is restored. Worries and excitements are especially prone to cause this form of constipation. It does not always matter what form of excitement it may be, whether pleasant or unpleasant, the result is the same.

Of course, the best cure for such cases of constipation is the elimination of the cause. Cultivate calmness and poise. Learn to be undisturbed by anything, at any rate, by unimportant things. Cultivate cheerfulness and good humor. Learn to relax.

Habitual Constipation.

Habit plays an important part after a time. The alimentary tract very easily acquires any sort of habit. A few experiences of constipation from tension, or any other cause, will set up a habit which will perpetuate that condition.

Habit is especially important when it leads to conscious expectation of such results. The expectation reinforces the habit. The longer the habit lasts the stronger becomes the expectation and the more difficult it is to change either of them. In fact, both the habit and the expectation must be changed if either is to be changed.

In all such cases the important point is to break the vicious circle. By some means manage to pass without trouble through a few experiences which previously have caused difficulty and then consciously make as much of this fact as possible. The next time some sort of break occurs in the life rhythm remind yourself of the time when it did not make any difference and try to expect that

your bowels will "behave." Avoid getting excited or tense, relax and then give them a chance to act at the usual time. A little effort in this way will soon correct the condition in most cases.

Constipation From Other Habits.

The habit of constipation may be associated with other habits which directly cause sluggish bowel action. Both sedentary occupations and over-taxing work on the feet will have this effect. Some persons become constipated when they walk too much or even when they stand on the feet too much. Bicycling or following the walking plow may cause obstinate constipation. Any form of activity in which there is excessive sweating with insufficient drinking of water to balance these losses of fluid will result in costiveness.

The Cure.

The cure for these conditions is obvious. If there is any tendency to constipation avoid too long standing or walking and if engaged in some form of exercise which results in profuse sweating and insufficient fluid intake, take pains to drink plenty of water to make up for the losses through sweating.

It may be necessary to form again the habit of drinking. Many persons who find it inconvenient

to take a drink when they are thirsty, form the habit of not getting thirsty and they must drink as much as they need for awhile until they shall have recovered a normal thirst.

Thirst and hunger are both largely matters of habit and mental attitude. You can easily cultivate or discourage either thirst or hunger by drinking and eating more and by thinking about the pleasures of these actions. On the other hand, you can as easily cultivate distaste for food and drink by neglecting to take them and by associating unpleasant thoughts and experiences with the actions themselves.

When undertaking to form or break feeding and drinking habits, remember the law that only the direct associations have any effect. If you drink with distaste you discourage thirst no matter how much you may wish to profit by the effects of the increased water intake. If you drink with pleasure, you encourage thirst no matter how much you may deplore the later results of it.

These rules hold for eating, both as regards all foods or only certain articles of food you should or should not eat. When you are trying to establish a desire for some certain food which you should eat, be sure that you eat it with pleasure and that even when you only think of it, your thoughts are pleasant. When you make that food directly produc-

tive of pleasure you will create an appetite for it. So long as you eat it with disgust you will increase your distaste for it and minimize the good it can do.

Constipation From Neglect.

One bad personal habit which often results in habitual constipation is the habit of neglecting the "calls of nature" because it is inconvenient to heed them. Prudish women, school teachers, office workers, women in society, and children at school and at play may find some difficulty in going to stool when the demand first is felt. They put it off to some more convenient time and after awhile they lose the normal sensitiveness of the rectum.

Normally, the "call of nature" is felt when the sigmoid colon discharges into the rectum. When the rectum is not emptied at once it will return its contents to the sigmoid. The sigmoid soon sends the effete matter back to the rectum and again the sensitive nerves serve notice that this material should be discharged.

If these "calls" are repeatedly disregarded the time will come when the rectum loses its sensitiveness, it neither demands discharge nor returns its contents to the sigmoid. The feces pack in the rectum, their weight presses the blood out of the mucous membranes and the muscles, causing these

tissues to become undernourished and weakened, the mass is dried out too much, and when at last the irritation of the mucous membranes leads to discharge, the tissues of the anal canal are injured and piles are started.

Prevention and Cure.

The correction of constipation from such causes is mainly a matter of removing the cause and preventing the development of the dangerous conditions. Do not allow anything habitually to interfere with the proper hygiene of the bowels. Arrange to empty them at such times as will not interfere with any activity that would make retirement difficult. Anticipate the difficulty. Learn to empty the bowels the first thing in the morning. Form the "after-breakfast habit" if you cannot form the "before-breakfast habit." If possible, also form the "last-thing-at-night habit."

This is largely a matter of habit and expectation. It is easy to form good habits. Good habits and expectations of good results are just as powerful as bad habits and expectation of bad results.

Give your attention to this part of the toilet with the same matter-of-fact frankness and naturalness that you give to the washing of the face and hands and the brushing of the teeth. It is the most important part of the toilet and nothing must inter-

fere with its successful accomplishment. The proper times for the toilet are before you go out among people and just before you go to bed to rest.

The right attitude of mind and the consistent effort to form right habits will correct many cases of even very obstinate constipation.

Constipation From Errors of Diet.

Mistaken dietetic habits frequently cause constipation especially when practiced in connection with lack of exercise and other causes of constipation.

Our food is very likely to be too concentrated, too albuminous and too well cooked or predigested. Albuminous and concentrated foods are constipating. Fruits, vegetables, and foods containing considerable amounts of indigestible residue are laxative. Some foods, such as honey, cress, buttermilk, syrup, cider, figs, and prunes are laxative because of their composition.

Buttermilk alone may be constipating but mixed with other foods is laxative. The fruits which are especially laxative are oranges, grapefruit, apples, watermelon, grapes, peaches, figs, and prunes. These fruits should all be in good condition and ripened in the sun if possible. Half ripe fruits often cause putrefaction and flatus, with the

attendant discomforts, and even may result in constipation. Some of the fruits are decidedly beneficial when peeled or when the skin is very thoroughly cleansed, which are hurtful when eaten with the skins not specially cleansed.

The vegetables especially recommended for correcting constipation are tomatoes, cucumbers, potatoes, carrots, beets, garlic, onions, spinach, corn, cabbage, Brussels sprouts, turnips, string beans, kale, peas, rutabaga, salsify, squash and pumpkin. Most of these vegetables contain a considerable amount of indigestible cellulose. Where possible it is advisable to eat them in the form of salads, served with plenty of oil.

Certain combinations, as ice-cream and sour fruits, beer and fruits, cucumbers and ice-water, and ice-cream soda with acids are irritating and may result in vomiting or diarrhea.

Mineral oils, butter, vegetable oils, suet, and cream are laxative. Water, is beneficial especially in those cases where there is habitual lack of water drinking, or where sweating is profuse or the kidneys are especially active. If for any reason one sweats more than usual more water should be taken.

Meat, eggs, cheese, spaghetti, macaroni, milk, cocoa, chocolate, India or Ceylon tea, and black-

berries are all constipating. The last two because of astringent properties.

By what may seem to be a paradox, good digestion sometimes may be a cause of constipation. When the digestive process is too complete and there is little or no residue left over to give bulk to the feces, constipation may result from this cause. The hydrochloric acid of the stomach is found to be very powerful in its action upon the middle layer of vegetable tissues with the result that very efficient gastric digestion may result in little bulk unless a great excess of bulky vegetables are eaten.

A Practical Diet.

The following diet recommended by Henry Wald Bettmann is a very good one. "On arising, 1 glass of cool water. Breakfast; oatmeal, whole wheat or Graham bread, butter, coffee with cream and sugar, raw or cooked fruit or marmalade. Forenoon; 1 glass of buttermilk. Luncheon; fruit, at least 2 vegetables, coarse bread and butter. Afternoon; 1 glass of buttermilk. Dinner; fruit, at least 2 vegetables, coarse bread and butter, salad, suitable dessert. Bedtime; 1 glass of buttermilk. The noon and evening meals are interchangeable. A small portion of meat or fish or sea food may be taken at either meal. Sardines, herring, mackerel,

and shad are especially suitable. Cider often may be substituted advantageously for the buttermilk."

This is a reasonable diet which can be taken by anyone any place. While some of the faddish diets may give more marked results, this will give very satisfactory results in most cases and it will not lead to that excessive attention to diet which is one of the worst results of self-dieting. No diet is very good which requires too much attention, especially when one is doubtful of the results. Therefore, when a moderate change can be made in the diet with good results and with a minimum of special attention to it this is a very great advantage.

Some of my readers will object to my including breakfast in this program. I strongly insist upon the importance of breakfast if there is any tendency whatever toward constipation. The glass of cold water when you first get up, a short period of outdoor exercise, or if this is not to be had, indoor exercise or the special abdominal exercise, later to be described, before arising, and then breakfast, promotes peristalsis and a normal action of the bowels.

You may be able to get along well without breakfast if you have no tendency to constipation or you are taking plenty of vigorous exercise, but on the other hand, I have seen many cases of constipation corrected by a simple breakfast.

It is not necessary for you to eat much breakfast. Crisp bacon, prunes, figs, coarse bread, oatmeal, and fruit are all laxative and breakfast may consist of a small amount of either one or a few of them. It is hardly necessary to say that breakfast must not be taken as a dose of objectionable medicine but that it must be enjoyed for itself and its associations.

Exercises for Constipation.

After diet, exercise is the most important means for the correction of constipation of functional origin. Exercise is beneficial because of its general tonic and strengthening effects and the mechanical stimulation of the intestinal tract. Over-exercise may cause constipation by exhausting the energies, producing profound sweating, and the drying up of the tissues, or by leading to the packing of the digestive organs in the lower part of the abdomen in walking, running, and jumping.

Any exercise which is pleasant, strengthening, stimulating, and invigorating is good except that walking alone is not especially beneficial and if carried to excess may even cause constipation. Golf, on the other hand, is very good. Baseball, tennis, and other games which lead to rotation and other motions of the trunk are all good if not carried to excess.

Exercising in Bed.

Some of the best of all exercises for overcoming constipation are taken in bed after retiring at night and before arising in the morning. These exercises are excellent for the correction of constipation and they may be used as well for wooing sleep when lack of exercise leads to wakefulness. They also strengthen the muscles of the torso and combined with a few additional shoulder exercises, are excellent for producing good posture.

Lie on the back without a pillow with the feet about eighteen inches apart from one another. Place the hands on the abdomen so that you can keep a check on the actions of the abdominal muscles. Relax the abdominal muscles. Prove relaxation by shaking and kneading the abdominal wall. After you are sure that these muscles are completely relaxed, lift your head while you press firmly on the center of the abdomen with the hands.

You will observe that when the head is lifted the muscles which lie on each side of the middle line (the recti abdomini) become hard and swollen, contracted. The higher you lift the head the shorter and harder these muscles become, a fact easily detected by the touch of the hands over them.

In this fact we have the basis of these exercises. When you lift the head in the reclining position the action is carried to the pelvis and the lower limbs by the longitudinal muscles of the trunk. When lying on the back the abdominal muscles carry the load, when lying on the face, the muscles of the back are exercised.

Try this experiment over and over until you fully realize the part played by the muscles of the abdomen when you lift the head while lying on the back. To form a clear idea of what results to expect consider the law that "use strengthens and shortens muscles." Every time you lift your head in this position you are strengthening and shortening these muscles, which support the abdominal organs and massage them by their motions. Get this idea vividly in mind so that you think it clearly when you begin taking the exercises.

The Mental Element in Exercise.

Exercise is not all physical. You could develop a muscle somewhat by merely thinking about moving it but without moving it at all. You can develop it somewhat by moving it without thinking about it. But you get a maximum result when you both move and think about it at the same time, and the more vivid and concentrated your thought the better the development. Furthermore, when

you are taking these exercises for the purpose of correcting constipation, the thoughts you think about the exercises, the mental attitudes you develop, and the expectations you engender will all most profoundly affect the final result.

Therefore, take all of these exercises with your mind fixed on the muscles you are developing and upon the benefits you are to enjoy from them. Keep your hands on the abdomen so that you may observe which muscles contract and how much they contract. Study each part of the exercise in its immediate effects upon the muscles so that you know exactly what you are doing. Put all the mind power you can into the expression of your purpose to strengthen the front abdominal wall so that the bowels will have a good support and their normal action will be promoted.

It may help you to be still more interested in this exercise to know that it will reduce the accumulations of fat on the abdomen in proportion to the vigor of the exercise and the earnestness with which you concentrate your mind upon it.

Complete Head-Lifting Exercises.

(1) Take position; relax; lift the head straight up as high as you can without straining; return the head to the pillow; take a deep breath, distending the abdomen as much as possible with the inhala-

tion, flattening the abdomen as much as possible with the exhalation, Repeat slowly ten times.

(2) Take position; relax; lift the head straight up as far as you can without straining; return the head to the pillow; and repeat rapidly ten times; then take a deep breath as described in No. 1. Repeat until tired.

(3) After a few minutes of rest; take position; relax; lift the head as far as possible without strain and then swing from side to side as far as possible while you note with the hands how this causes a tightening of the oblique muscles of the abdominal wall. Repeat with five swings to each shoulder before relaxing to take the breathing exercise described in No. 1. Repeat until tired.

Careful observation with the hands will disclose that when the head is swung toward the left shoulder there is a tightening and hardening of the muscles from the lower line of the ribs of the left side obliquely across the abdomen to the right side and hip. When the head is swung toward the right shoulder the oblique line is drawn across the abdomen at right angles to the other, that is from the lower ribs of the right side to the left hip.

It is easy to see that the action of the oblique muscles, compressing the abdomen in first one direction and then another is bound to strongly knead the underlying organs. This is one of the

best of all forms of massage and a good method for developing a strong, natural corset which will insure a good form and good supports for the abdominal organs. After the muscles are strengthened and it is wished to get a maximum effect upon the bowels, the exercise should be done rather slowly, beginning with the swing of the head to the left, following with a less vigorous and prolonged swing to the right.

These exercises so far, are such as should be taken by the beginner whose abdominal muscles are weak. As the muscles grow stronger and you develop better "wind," that is, ability to take exercise without getting short of breath, you can make them more vigorous and more prolonged. Never carry them to the point of exhaustion if you wish to get a maximum effect upon the bowels. The more vigorous and prolonged exercises are for the purpose of removing excess abdominal fat.

More Vigorous Exercise.

When you are strong enough you may then lift not only your head but also your shoulders off the bed. When you exercise the oblique muscles, swing the head and the shoulders to first one side and then the other and at the same time rotate the chest on the pelvis as far as possible. That is, when you swing the head and shoulders to the left,

lift and advance the right shoulder as far as you can. You will observe by your hands on the abdomen that this very strongly compresses the abdomen but that the opposing muscles are involved as well as, though less vigorously than, the pair that are carrying the load.

These exercises may be taken under the cover in cold weather and so long as only the head is lifted there will be no exposure of the body. Therefore, in even the coldest weather the window may be open as for sleeping and the breathing exercises will give a maximum benefit in consequence of the freshness of the air you will breathe.

Exercises for the Diaphragm.

The abdomen is roofed by the diaphragm, a great muscle which originates on the lower ribs and spine all the way around, and arches upward to be joined together in the central tendon. This makes a high, arched roof for the abdomen and affords one of the best of means for the mechanical stimulation of its organs.

When the diaphragm contracts it flattens its arch and pushes the abdominal organs downward and forward, stretching the muscles of the front abdominal wall and bulging that wall forward.

The primary object of this action is to deepen the chest and bring about inhalation of air. This

is called "abdominal breathing" and it should be a part of the breathing process with everyone. A surprisingly large number of persons cannot breathe in this way, however. They breathe entirely with the ribs, "costal breathing," and as a consequence the lower parts of the lungs, the larger part, are unused and sites of danger, and the abdominal organs are not given the exercise they should have, with resultant loss of power to feed and support the body.

The first of the head lifting exercises calls for abdominal breathing. If you have found yourself unable to do that exercise in a satisfactory manner, you should practice until you can distend the abdominal wall in a pronounced bulge upward as you lie on your back, forward as you stand or sit.

With your hand on the abdomen, breathe against your hand. Lift it by means of the incoming breath, Fix your whole attention upon the effort to lift your hand as high as possible. Forget about the breathing for awhile until you get the motion of the abdomen.

You may find that you are able to do this the first time you try but afterwards you may seem to encounter some sort of block that thwarts you. You probably have become too tense and you are making an effort to deal directly with the muscles rather than merely to produce the motion. When

you find yourself blocked in this manner, just relax and start over again, fixing your whole attention upon the motions you wish to produce.

Don't try to carry on the diaphragm exercises too long the first few times you try. If you can get the right motions for only a few times at first, let it go at that and stop trying before the muscles grow wearied with the unaccustomed exercise, and before you build up a consciousness of difficulty and failure. Repeat the attempt each night until you become master of the diaphragm and its use.

Painful Abdominal Breathing.

In some cases it will be found that the attempt to do abdominal breathing will result in pain or distress in the upper part of the abdomen or the lower part of the chest. When this is the case it indicates that there is some chronic disease of the organs above or below the diaphragm which probably was responsible for the primary fixation of that muscle and the loss of its function.

When such a condition is found it should be investigated by a competent physician and receive appropriate treatment. Conditions of this nature should not be diagnosed and treated by oneself even though one may not be entirely an amateur. Self-diagnosis and self-treatment rarely are successful. It is much better to put such matters into

the hands of competent persons less directly interested in the condition and its result.

Diaphragm Exercises.

As soon as you shall have learned to use the diaphragm you are ready to take diaphragm exercises. Lie flat on your back with both hands resting lightly upon the abdomen. Push out the abdominal wall, lifting the hands as high as possible. Then flatten the abdomen, using the hands to supplement the action of its muscles. With both hands, press the abdomen toward the back and upward toward the chest as hard as possible without causing abdominal distress.

The object of this exercise is to move the abdominal organs downward and forward with the diaphragm and then to move them backward and upward as far as possible with the muscles of the front abdominal wall and the hands. The latter movement is especially important as it is desired to counteract the tendency for the bowels to pack down into the pelvis and to allow the stomach and liver to sag on their supports because of the upright position and inadequate support of a weak abdominal wall.

Repeat the exercise slowly a number of times while you keep in mind the objective of your efforts. When you are sure you think of the ob-

jective whenever you think of the exercise, you are ready to do the exercise more rapidly.

Without any effort to breathe each time you contract the diaphragm, bulge and flatten the abdomen as described above, as rapidly as possible. Do this with vigor. You will get very little benefit either physically or mentally, by a careless, half-hearted practice of the exercise. When you do it properly you will need to stop for a few deep breaths after four or five repetitions. Take these breaths in the way described in the first head lifting exercise.

Repeat the diaphragm exercise until tired, but stop short of exhaustion.

After a week or so of the diaphragm exercises you will have acquired a considerable skill and full control of its actions. You are now ready for the more difficult exercise.

Shaking the Liver.

Lie on the back with the hands on the abdomen. Start doing the diaphragm exercise and then suddenly make the motion very rapidly. Stop and take a few deep breaths. Repeat once or twice but do not try to prolong the exercise at the first few trials. As you become more skillful, you can begin the liver shaking without the preliminary slower diaphragm exercise and you can learn to shake the liver in all positions of the body, and as long as you can hold your breath.

Your chief difficulty in learning this exercise is that you will have a tendency to think too much about the muscular action and then you will overemphasize its voluntary control. You must do it somewhat as if it were an involuntary action. Fix your mind on the motion of the hands, the shaking of the liver and stomach, or the motion of the abdominal wall. As soon as the motion becomes difficult and awkward stop for that time.

This is a very important exercise. It literally shakes the liver, stomach, and intestines, it stimulates the circulation of all the abdominal organs, it relaxes the solar plexus, and it starts peristalsis and the evacuation of the bowels. It is a very good exercise to take before breakfast, and again just before going to the toilet. If the evacuation is sluggish and difficult, it is very helpful to shake the liver while on the stool and in a short time the results of the increased peristalsis will appear in the increased activity of the bowels.

A vigorous liver-shaking will help to relieve the discomfort of accumulation of gas in the bowels when there is not so much tenderness as to prevent its use. Taken in the knee-chest position, it will promote the displacement of the bowels toward the chest and assist in the replacement of a prolapsed or fallen uterus.

The liver-shaking exercise should not be taken when there is much pain and tenderness in the abdomen. It is a vigorous exercise and if there is a pus-filled appendix or other organ it might rupture such a sac and cause serious trouble. Where there are serious adhesions this exercise might irritate the abnormal tissues and increase the trouble. It is unlikely that you can do this exercise when there is any reason why you should not do so, but you are certain to be safe if you avoid it when it causes pain or marked distress.

Postural Exercises.

The condition of the abdomen and its organs depends very largely upon the posture of the body. Therefore, directions for exercises which will help to correct constipation would be incomplete without some attention to those exercises which will improve the posture.

When the body is erect, the shoulders are back in their normal position, and the head is up, the abdominal organs have plenty of room and their circulation is not hindered. But when the body slumps forward, the shoulders slouch and the head comes down, the abdominal organs are crowded and their circulation is hampered. Get up off your stomach and liver and give them a chance to do their work, allow the bowels to come

up out of the pelvis and give them room and support in their normal positions.

There are a great many exercises for the improvement of posture. I shall not attempt to review all of these nor even to choose between them. I shall give you merely a few simple exercises to add to those already described.

Posture Exercises in Bed.

After you shall have finished with your head lifting and other abdominal exercises, turn over on your face, spread your feet apart under the cover and take the following exercises:

(1) Lift your head as high as possible and let it down again, repeating about ten times. Let the head down with first one cheek and then the other touching the bed. Breathe deeply a few times and repeat the exercise until tired.

(2) With the arms relaxed at the side, lift the shoulders as high as possible, bring them up toward the head and return them to the relaxed position, finishing a circle. Continue the exercise until tired.

(3) After the back has become stronger then lift the whole upper part of the body as high as possible with each effort as the head was lifted in exercise No. 1.

(4) The more vigorous substitute for the shoul-

der exercise is: Lift the upper part of the body, rotate the chest on the pelvis and swing to one side as far as possible, then rotate in the opposite direction and swing to the other side as far as possible.

The first exercise strengthens the longitudinal muscles of the back and helps to develop an erect posture. If it is desired to correct some curve of the spine take the head lifting exercise as if you were trying to touch the spine with the back of the head as far below the curve as the head is above it. This will bring the maximum action at the site of the curve.

The second exercise develops the muscles that hold up and hold back the shoulders. It gives good posture and by pulling the shoulders back, causes the collar bones to disappear on the front of the neck.

The third and fourth exercises should be taken only after the back and shoulders have been strengthened by the other exercises.

The wearing of high heeled shoes and weakness of the lower part of the back from any cause, may lead to a forward curvature at the small of the back (lumbar lordosis). Makes the hips unduly prominent and, by crowding the lower part of the abdomen and pelvis, causes constipation and other pelvic troubles.

Correcting Lumbar Lordosis.

Lie on the back with the lower limbs uncovered and free to make any motion. Lift the thighs alternately, allowing the knees to bend.

After the muscles have grown accustomed to this exercise lift the whole limbs straight, alternately, carrying the motion as far as possible. Then lift both limbs at once. If possible, touch the floor with the toes on each side of the head.

These exercises employ the psoas magnus muscles, which originate at the sides and in front of the lower part of the spine and pass down to the thigh to lift the lower limb. By carrying the action very far the abdominal muscles also come into play and the spine is bent in such a way as to correct the curvatures.

Serious curvatures of the spine or other physical deformities requiring corrective exercises should be under the care of some one competent to deal with such cases.

Treatment of More Difficult Cases.

There may be some cases of constipation which will not yield to the treatment prescribed in this lesson. If these methods fail in any case a physician, osteopath, or suggestion therapist should be consulted, for there may be some organic cause which must have appropriate treatment.

More radical methods of diet may give good results in some cases but such methods of dieting are dangerous because of the tendency for the patient to become too much interested in them, too introspective and hypochondriacal. More radical methods of diet should be used only under the advice of a dietician who can take the whole responsibility and who is competent to determine when the effects of the diet warrant its continuance or when there should be a change.

We have seen so many patients at the Weltmer Institute who have been injured by self-dieting and even by dieting under incompetent faddists, that we feel strongly on this matter of self-treatment by radical fad diets and cannot too strongly advise against it.

The Mental Element in Cure.

In all methods of treatment for the correction of constipation the mental element is the most important. The thoughts and expectations with which one takes a treatment are always important, but more important in the treatment of the digestive organs than in the treatment of other parts of the body.

Learn to think right about treatment and practice good mental hygiene and very simple diets and exercises will correct practically all cases of func-

tional constipation. Do not expect any treatment to be very successful, however, while you hate yourself and others, while you are miserable with envy, malice, and fear, and while you are stingy with yourself and others.

Loving, being generous, self-confident, and courageous are the best of all correctives and preventives for constipation as for many other ills.

It is normal for the organs of elimination to do their work so that the tissues of the body are kept clean. When you keep the outside of the body and the mind and heart clean and wholesome, you may be sure the inner man will keep the tissues clean as well.

LESSON VII.

RELAXATION AND SLEEP.

SLEEP is still one of the mysteries. No one is certain what causes it; no one is certain just what happens in sleep. We can be certain, however, that there is very close relation between sleep and relaxation.

Some believe that it is caused by conditions of the nervous system, while others hold that some of the endocrine glands govern sleep. According to one theory, it is due to the accumulation of acid waste products in the blood. Another explains sleep by the consumption of oxygen in the tissues, while another chemical theory traces it to the accumulation of poisons and yet another finds the cause in a lack of blood in the brain.

Most persons imagine we sleep because we are tired or because it is night time. Many seem to sleep because they have the habit of sleeping at some certain time while others sleep so irregularly that they do not form regular habits and can sleep whenever they wish. Some sleep better in daytime when they should be awake than they do at night when they try to sleep.

Usually we sleep when we get tired and yet when we get too tired we cannot sleep until we have

rested. An overloaded stomach may cause sleepiness after meals and yet a full meal may interfere with sleep for a whole night. Again, sleep may come after a spell of wakefulness if the victim eats a light meal.

On the whole, the conditions associated with sleep are so contradictory and confusing that it is no wonder there are many different theories concerning its causes and nature. We will not find it worth our while to try to decide which, if any, theory is correct. We are practically concerned with the conditions which are available to us for the production of sleep and relaxation.

Sleep a Necessity.

Sleep is necessary to health and continued life, the claims of certain faddists to the contrary notwithstanding. Each one requires a certain amount of sleep for good health and normal activity. To shorten a night's sleep by a single hour may make one dull and slow throughout the following day.

When one suffers from lack of sleep we usually think it is because the tissues are clogged and poisoned with wastes. Yet these same persons may become very bright and active toward the end of a dragging but fully occupied day. Sometimes when they are suffering the most profound depression, apparently from lack of sleep, some exciting

or stimulating incident may suddenly awaken them and they will go through the rest of the day apparently with their full normal strength and activity.

Some presons feel fully refreshed for a varying period after they only momentarily lose consciousness. They may sleep for only a few seconds and yet wake apparently completely refreshed.

This relief usually does not last long, however, and in a few hours, or even in a few minutes, they find themselves growing dull and sleepy again and require another "cat nap" to recover again the feeling of freshness. After a time this mode of recuperation fails and prolonged sleep is necessary to restore normal strength and activity.

Relaxation and Sleep.

Relaxation promotes sleep; tension causes wakefulness. So close is the relation between relaxation and sleep that there might be some question as to which is first and as to whether sleep may not be a form of relaxation.

You will find when you become proficient in relaxation, that very complete relaxation often will result in sleep, and even when sleep does not come, the results of the relaxation will be much the same as the results of sleep.

When you wish to sleep you voluntarily relax

and avoid any sort of mental activity which might lead to tension or any kind of activity. You place yourself in the position most favorable to relaxation and most unfavorable to the production of tension.

Furthermore, when you begin to get sleepy you begin to lose tension, involuntary relaxation involves the whole body at last, and finally, as the muscles of the neck relax, unconsciousness blots out the perception of the world and its demands for action. The principal difference between "getting sleepy" and relaxing in order to rest or in order to go to sleep, is that in the former case the relaxation is involuntary, in the second it is voluntary. The final difference is found in the mental state. Relaxation may be very complete; so complete that all bodily sensation is lost and you are apparently separated from your body, yet full self-consciousness remains.

On the other hand, sleep with a degree of unconsciousness that quite disorganizes all capacity for bodily adjustment and rational thinking may retain enough consciousness of bodily sensations to set up in the mind a series of dreams more or less interpretative of those sensations and tensions. We see in our study of relaxation, that sensation disappears when tension disappears, therefore we may reasonably conclude that the sensations of

light sleep are due to the incompleteness of relaxation; in other words, when relaxation is incomplete sleep is imperfect. On the whole, I think we may consider sleep a result, if not even a complete form, of relaxation involving the brain.

Just what might be the sort of relaxation found in the brain is one of the moot questions of physiology. To put the matter as simply as possible, we might say that brain activity consists of a process of connecting up the cellular elements of the nerve-paths through which connection is established between the sensory organs through which the conditions of environment are discovered, and the motor organs through which adjustment to those conditions is made. Just how such connections are made we do not fully understand, as regards either the mental or the physical elements of the process, but we do know that they represent some sort of tension with the expenditure of physical energy and we have every reason to believe that perfect sleep means a complete cessation of all such tensions, while imperfect sleep means a loss of capacity for organized, systematic (synaptic) brain tensions.

Complete brain relaxation results in complete relaxation of all the voluntary muscles and loss of conscious sensation. Very strong sense stimulation or a very high degree of susceptibility to some cer-

tain sensation is required to interrupt deep sleep. Conversely, complete voluntary relaxation and prevention of sensation, either by eliminating all external causes of sensation, or by refusing to heed incoming stimuli, favor sleep.

Mental Action and Sleep.

There is a third factor that must be taken into account, however. It is not enough to relax the body as much as possible, and to reduce sensation to a minimum; it is necessary also to reduce the more strictly mental activities if we would have sleep.

You will observe that I have said that "you relax the body as far as possible," and that "you reduce sensation to a minimum." I have not said that you can get rid of all activity and sensation or that you can have perfect relaxation during consciousness.

So long as the mind is active there will be some physical activity and so long as there is any consciousness there is some sensation, for sensation is the basis and the simplest phase of consciousness. In order to relax entirely it would be necessary to stop all forms of mental activity and all sensation, which is neither desirable nor necessary except for surgery.

So long as the mind is consciously active there will be some bodily tension and some sensation

and sleep will not come. Furthermore, certain forms of mental activity will produce very great bodily tension and, even under the best of environmental conditions, very vivid organic sensations or feelings. Such forms of mental activity will more effectively combat sleepiness than any common degree of environmental stimulation.

These disturbing thoughts are such as involve frustrated or repressed desires and arouse an active inferiority complex. If, when one is trying to go to sleep, a thought comes into consciousness that arouses an inferiority complex he finds himself disturbed and uncomfortable. Possibly an example will make this clearer: Let us suppose you are trying to go to sleep and your mind has just about ended its wanderings among neutral thoughts when the purr of a passing automobile reminds you that you are not able to buy the new car that is so much nicer than the one some rival drives. Immediately you feel a warm, irritating, angry feeling some place in the lower part of the chest or upper part of the abdomen, you can't just tell where.

As a matter of fact, it is pretty well diffused through the body but it seems to center about the diaphragm, possibly in the solar plexus, with a strong sympathetic disturbance of the cardio-pulmonary plexuses. Sleep is out of the question

now. You will have to force your mind off that subject and quiet down the angry beast that claws at your vitals before you can hope to win sleep. The strong feelings that disturb your conscious experience are the results of tensions in the vital organs and the muscular system. These tensions may not be apparent but if you examine yourself closely you will find that you are holding the body tense in the position of relaxation, yet you are far from relaxed. So long as the mind dwells on these thoughts the body will continue tense and sleep is impossible.

It is not always easy when the interest is caught by some ego-frustration to force the attention away from such a subject. Usually it swings back to the attractive but unpleasant thoughts as soon as the effort at control is eased a bit. It is necessary to force the mind away time after time.

This is not enough, however. To force your mind away from one thought without giving it another to think about will certainly result in a return to the thought which had enough appeal to make the forcible redirection of attention necessary. The only object before the mind when you are forcing a change of attention is this effort and when the effort is finished, then there is no object at all before the mind. This allows attention to swing back to the objectionable thought.

Therefore, it is necessary that you give the mind some object of sufficient interest to hold the attention easily for awhile so that the attraction of the objectionable thoughts may be allowed to die out. It will be observed that such subjects of thought lose their interest after a time as they continue to be disregarded. After they have lost their attraction it is easy to keep away from them.

It is necessary, however, that the new thought shall not be too interesting, for if it were, you would only trade one interest for another and still fail to get the relaxation that brings sleep. The new object of thought should have only a mild, and if possible, an impersonal interest. You might turn your attention to some beautiful scene, some other rather impersonal but pleasant and interesting memory, or to the contemplation of some interesting principle of life, some metaphysical principle, a philosophical problem or something of that sort.

Among subjects of thought to be avoided are all those which have to do with future activities even though they are expected to result satisfactorily. Keep the thought away from plans for tomorrow. Avoid thoughts of coming pleasures, the picnic, the trip, the project that will be worked out in the near future. Keep your mind away from thoughts of "What I will do if ———." Such thoughts as these

lead to some degree of preparation for activity and they have a tensing, disturbing affect. Furthermore, they are very likely to lead to a thought of frustration which will have to be met and overcome, or which even may be preventing the achievement of these plans.

To make a long story short, when you lead your mind away from disturbing thoughts of the frustration and turmoil of an inferiority complex, direct them toward mildly interesting thoughts which will not arouse any great tendency to activity and will offer very little resistance to the lapsing of consciousness and the supervention of sleep.

A very good plan, when once the mind is freed from the temptation to think disturbing thoughts, is to fix the attention upon the effort to relax. Go over the whole body, relaxing first one part then another, until every part is thoroughly relaxed. If sleep has not come before this is completed then you are too much interested in what you are doing or some anxiety is keeping you awake. Possibly you are anxious to get to sleep and afraid you will not succeed. You may have the fear of wakefulness or you may be especially anxious to sleep in preparation for tomorrow's tasks or pleasures.

When sleep does not come by simply relaxing, it may be necessary to add weariness to relaxation.

In this case you may take exercise in bed sufficient to weary your body and prepare you to relax more easily and then drift off to sleep.

Exercises for Sleep.

Exercise in bed is based principally upon the movement of the head. The following is a very good set of such exercises. Lie on the face covered as you will be for the night. (If you are very vigorous and take exercises rapidly then it is best to throw back the heavier covers while doing the exercises.) The arms may be parallel with the sides or the elbows bent so that the hands lie opposite the shoulders and about even with them. Lift the head as high as possible with the thought that you are trying to touch the heels with it. Repeat rapidly until some feeling of weariness appears then lie still and breathe deeply a few times. Now lift the head and swing it to first one shoulder and then the other until it is necessary to stop for another breathing period. Repeat until weary and sleepy.

This exercise may be repeated a number of times if you are very vigorous and strong but if weariness is felt quickly it is not necessary to carry it on after that point is reached.

Another very good exercise for sleep is taken lying on the back. Spread the feet apart about 15 inches under the covers. With the arms lying

relaxed at the sides, lift the head straight up as if to bring it to the toes; let it down and repeat rapidly until breathless. After breathing deeply a few times then lift the head and swing from shoulder to shoulder until breathless. Repeat until weary.

These exercises may be done with very little head lifting and swinging, if you are weak, but if you are vigorous they should be made correspondingly vigorous. In no case, however, is it necessary to lift the body to get the desired effect. It is important that you avoid lifting the body if the weather is at all cold so that you might get the shoulders and back chilled as this would produce tension and irritations that would interfere with sleep.

After the body has been wearied by these exercises, then relax and allow yourself to fall asleep. Do not try to force yourself to fall asleep for this will only wake you. Just relax lazily and allow yourself to fall asleep and sleep soon will come.

Sleep that follows conscious, complete relaxation will be very deep and refreshing. Carry into your sleep the thought that while you sleep perfectly relaxed, the complete restoration of the strength of your body will take place and any organs that may be sick will be healed.

The Expectation of Sleep.

The calm expectation which allows you to take sleep for granted and enables you to fall asleep without trying, is one of the best possible soporifics. To make an effort to go to sleep is to make an effort and that always interferes. You go to sleep best when you stop all efforts of all kinds. Allow yourself to go to sleep. There is no need to make yourself do it. Any condition which makes your conscious part in the process an active one is certain to interfere. Cultivate the habit of sleeping and develop the expectation of sleep that takes the matter out of the realm of voluntary action.

Unconscious Fear.

In many cases of sleeplessness an unconscious fear of infantile origin appears to be the chief cause of the trouble. The sufferer seems to have a burden of unconscious fear which is easily aroused by any suggestion of danger, no matter how slight or remote. Sometimes he never becomes conscious of the fear but a psychoanalytical study of his case may show many other signs of it besides sleeplessness.

In these cases the presence of others in the room or to sleep with someone, especially one who can assume in a measure the role of parent, may bring sleep. These persons sleep better and are happier

in marriage if they sleep together, whereas, most persons are better off to sleep alone.

Sleep and Eating.

If there is any difficulty with digestion, heavy dinners or suppers or even what would be normal meals in health, may cause sleeplessness or, if sleep comes, it will be shallow and disturbed. On the other hand, sleep often comes if one rises and takes a drink of water or eats a few crackers and sips a glass of warm milk.

Sleep usually is interfered with by tight clothing, heavy covers, or any other condition that causes pressure or even marked sensation. However, sleep may be protected by the use of a tightly rolled pillow which lies under the back of the neck and the back of the head.

The Position in Sleep.

Different races and even different persons have very different habits as to the position of the body in sleep. I knew one boy who habitually slept on his all-fours; that is, he doubled his arms and legs under him so that his elbows and knees touched, his face rested in his cupped hands and his back bowed up to serve as a tent pole, lifting the cover off his companion. I feel rather strongly about this matter because I was his companion. During

the whole of his early boyhood one of my brother's slept in that position and slept well; better, indeed, than I did.

Babies normally sleep, at least part of the time, lying on the stomach with first one check and then the other on the mattress and without a pillow. Many a restless baby would sleep quietly if its mother would merely turn it on its stomach, take away its pillow and let its head rest on one cheek.

Lying on the back is one of the poorest of positions for sleeping. In this position the abdominal organs rest upon the sensitive sympathetic centers along the spine, they have a tendency to crowd down into the pelvis and the back is too warm and its nerves over-stimulated.

Lying almost flat on the abdomen with one arm by the side, the face turned to the opposite direction with the arm on that side flexed at the elbow and the lower limb slightly flexed at the knee is the best position. No pillow is used. When this position becomes uncomfortable and it is desired to change, it is only necessary to reverse the position of the arms and legs and turn the face to the other side.

In this position, which we will speak of as "sleeping on the face," the abdominal organs hang from their spinal supports, they tend to fall out of the pelvis, reducing pressure on the rectum, blad-

der and prostate or in the case of the woman, rectum, uterus and bladder, and the lower jaw naturally falls shut so that there is less tendency to snoring. The back is cool, while the abdomen is warm. The lungs and heart are unimpeded in their action and the circulation of the blood in all parts of the body is unhindered. This position favors normal bowel action, good digestion, good circulation and nose-breathing during sleep. Many cases of sex dreams and irritations may be corrected by this means alone.

Dreams.

According to the Freudian theory, dreams are for the purpose of protecting sleep. The desires which have been frustrated by the situations of real life have a tendency, when the guard of consciousness is off duty, to break through into the sleeping consciousness with their demands. In order to satisfy these desires without allowing them to come to consciousness in the natural form which would disturb the sleeper and cause him to wake, the mind forms symbolical, disguising pictures which hide from the sleeper the real matter of his thought and yet at the same time give the emerging desires some degree of outlet for their energies.

While most of the dreams of adults come under this head and probably the majority of them deal with repressed sex material, I believe there are three additional classes of dreams. Some dreams reproduce extraordinarily vivid impressions to which reaction has been incomplete as, for instance, some horrible or terrifying incident which may appear in dreams for some time afterwards.

Other dreams deal frankly with frustrated desires, as in childhood. The child usually dreams of getting the thing that real life denies him. There is no disguise; they deal frankly with what he desires.

The fourth class of dreams, which are very rare, even in the experiences of those who have them at all, we might call clairvoyant or premonitary dreams. These dreams tell of events which are occurring, which have occurred, or which will occur, beyond the present conscious knowledge of the dreamer. Most dreamers believe that all of their dreams are more or less of this variety. This is a mistaken notion. Dreams do not so much fortell the future as they tell what the past has denied us, when we learn to interpret them. It is impossible to make a dream book by which dreams can be interpreted. Psychoanalysis is the only

method that really interprets and explains our dreams.

Dreaming occurs only when sleep is light and easily disturbed. When one sleeps very deeply he either does not dream at all or does not remember his dreams. It is very probable that when one encourages dreaming by talking about dreams, thinking about them very much, and attaching a great deal of importance to them, he interferes with deep sleep and creates a tendency, at least, to light, disturbed sleep.

Go to Bed to Sleep.

When you go to bed, relax mentally and physically and sleep to rest, recuperate your energies, refresh your body and prepare yourself for a successful, happy day tomorrow. Go to sleep with pleasant anticipations of general good and if you naturally sleep easily enough and deeply enough that such suggestions will not disturb your sleep, give yourself specific suggestions of mental and physical benefits that will come to you from your sleep.

In any case, sleep enough but not too much and when you are sleeping be content just to sleep; in other words, sleep relaxed.

LESSON VIII.

LAUGHTER, TEARS AND RELAXATION.

LAUGHTER often and tears occasionally, may be the best preparation for relaxation. Both are means for releasing tensions of the nervous system which otherwise would not find outlet. Both laughter and tears are safety valves of pent-up emotional energy. They are like the sparking of an overcharged storage battery when it is without adequate means for discharge through useful circuits.

Every plan, even every thought of action, puts the nervous system under a certain amount of tension in preparation for the carrying out of that plan or the performance of the thought of action.

Whenever one spends overmuch time in fruitless day dreaming or something happens to block some strong desire and inhibits its natural useful expression, the nervous system may be under very strong tension from overcharge.

The sex desires are inhibited and repressed to such a degree that they are the cause of constant and very strong nervous tension.

The ego urge, especially when it becomes involved with the sex urge, is another source of tension from the inhibition of its desires and strivings.

The safety urge has very little genuine outlet in well organized society where the police system protects one against all sorts of physical danger, and its energies may become a source of general nervous tension.

From all these, and other less important causes, the nervous system may come to be very heavily charged with nervous energy seeking expression. The habits of life may be such that only a minimum of expression is possible and the amount of discharge is habitually less than the amount of accumulating tension.

When one is in such a state of nervous hypertension, laughter, tears, swearing, excitement at games, especially as a player, but even as a spectator, watching fights or engaging in them, may be the only available outlets. Sometimes sprees of drunkenness and other forms of periodic dissipation may serve this purpose.

A large proportion of civilized human beings suffer more or less from the effects of strong desires in conflict with strong inhibitions. We might define this condition by a formula for which I suggest the following: Nervous tension is directly proportional to the strength of the inhibited desires and inhibitions; inversely proportional to the freedom of expression. The greater the cultural effort the greater the tension of inhibited desire

and the greater the need for some form of substitute outlet.

Laughter and tears afford the easiest and most wholesome outlets for the tensions of inhibited and repressed desires. Other forms of abreaction (as Freud calls this mode of relieving accumulated tension) either have objectionable features or require special occasions for their employment and are not nearly so useful for this purpose as laughter and tears. All the other modes of abreaction mentioned have their uses, however, in certain persons and on special occasions.

Games and prize fights, especially where they are closely contested or where they promise a real fight, will draw greater crowds than any other mode of entertainment. Those peoples who have learned best how to relieve repressions give way to the wildest exhibitions of excitement upon such occasions. Such noisy demonstrations are especially noticeable in American crowds. We have inherited ardent, strong natures and most of us suffer from the inhibitions of the "New England conscience." It is fortunate, indeed, that custom allows us to indulge in loud shouting and extravagant gestures at public games.

Laughter is nearly always allowable. Friendly joking is usually good form and movie or stage comedies are daily offerings in the city. When

laughter will not serve because the tension is too great then often it is possible to find relief in tears. Men are not supposed to indulge in this form of abreaction, laughter alone is allowed to them. If the tension is too great for laughter to relieve it, then they are supposed to bear their hurts in grim silence and with stoical fortitude. Women, however, are allowed the relief of tears and many a one knows what a relief it is to have "a good cry."

We can safely trust the natural wisdom that leads us to choose the roaring comedy or the heart-breaking drama rather than the simple tale that only mildly amuses or faintly stirs us. We think we are paying for entertainment and so we are, but we are entertained because in either case we are getting relief for the nervous tensions accumulated in a life that affords inadequate outlet for the energies of our desires. Cultivate the laughing habit. Learn to find the funny side of things.

You must not make a nuisance of yourself by overdoing it, however. If you laugh too loudly or too easily your laughter bears so patently the stamp of emotional tension that it irritates and antagonizes others. However, you should seek jolly companions and be jolly. You should learn to let go the stiff formality that poses as dignity. Be natural and easy in the company of others.

Learn to tell jokes and to appreciate them. A good joke not only gives you an opportunity to unload some of your own tensions but it helps others who laugh with you to unload some of theirs. The art of telling a joke so that it will make people laugh is one of the most gracious of all the arts and one that will repay its assiduous cultivation.

When cultivating the art of telling jokes and an appreciation of wit and humor, be careful that you do not allow yourself to be caught in the trap of wit. Much of wit is a sort of masked attack on its subject. All jokes laugh at deformity of some sort and those jokes which we call wit are very likely to have a barbed sting for someone. A joke at some one's else expense is always in poor taste and never of much comfort to either the teller or the listeners. It gives very little relief of tension because it so strongly stirs unconscious or repressed aggressive feelings. It may, in fact, create tension on its own account greater than such tension as it might relieve.

The friendly joke that causes no one pain, is a genuine comforter, a nerve tonic and a sedative.

I am not advocating that you cultivate the art of crying, but there are occasions when you will do well to "let go" and have your cry and get over it. Sometimes it is a mistake to try too hard not to

cry. It would be a mistake to cry too easily or to cry too much for this would merely create and cultivate self-pity, but when there is real need and "a good cry" will give relief, then "turn loose" and have a good one, and don't chide yourself about it afterwards.

You are endowed by nature with laughter and tears as easy safety valves for releasing the dangerous pressure of nervous energies. Use these safety valves freely, but wisely and you will find that it becomes easier to live relaxed, comfortable and happy.

LESSON IX.

RELAXATION THE PROOF OF TRUST.

IF one were devising a means for testing faith in God he could not employ a better means than a relaxation test. Men may say they have faith in God and yet not know the meaning of either "faith" or "God." Men may believe that they fully trust themselves, life, nature, and Deity and yet not know the real meaning of "trust." No one, however, can relax completely without trust equivalent to trust in God and when one does relax, even though he knows nothing about trust and faith and cannot give a reason for his faith, yet he proves by his relaxation that he feels safe, unafraid; that he trusts.

Fear Causes Tension.

As we have seen elsewhere, fear leads to a general tension of the whole system, a constant alertness, readiness to spring into instant flight or battle. There may be no real occasion for either action, but so long as the feeling of fear persists a state of tension will continue.

Trust brings a feeling of safety. Properly, trust should follow the recognition of conditions which promise safety. However, the proof of such con-

ditions may not lead to trust. Some persons have a vague restlessness and a feeling of fear even though they know there is no real danger and nothing to worry about. They may even be afraid that something will happen to endanger them.

Fear comes first in many cases, the conditions of the fear follow. In many cases we may even say that the tension comes first, causing the fear which in its turn causes still further tension, thus establishing a vicious circle.

In all such cases our first concern must be to find and remove the cause of either the tension or the fear. When tension is caused by some bodily condition find out and remove the cause. When fear is caused by some idea or some fictitious danger, face the actual situation squarely and lay the ghosts that cause the trouble.

The Cultivation of Trust.

It is not enough, however, to overcome the active causes of fear. One may have no persistent tension or nagging fears and yet fail to achieve that trust which assures complete relaxation.

One may form the habit of trusting just as one may form the habit of fearing. He may even learn to trust in spite of conditions which otherwise would lead to fear and tension. Sometimes this is the only way in which he can hope to learn to trust

for frequently it is impossible to eliminate the causes of fear.

There are two ways of developing the habit of trusting, first, by associating the present effort with past experiences in which there was a marked feeling of safety; second, by purposefully ignoring apparent dangers and forcing the mind into an attitude of trustfulness. The repetition of either action will fix the resulting attitude and feeling and create a habit. Once the habit of trusting is formed a real emergency will be required to disturb it.

The Association Method.

Let us consider the practice of these methods in some detail; we will begin with the first.

When you find yourself in some situation where fear, doubt, worry, and tension waste your energy and unfit you to meet the situation, coolly and with full command of all your powers, recall memories of past situations in which there seemed an equal or even greater danger which yet turned out to be safe after all. First try to convince yourself that the present situation is but another of this kind. Though the dangers appear real they are not so. They are really no more threatening than the apparent dangers of past situations which proved not to be dangerous at all.

When you get these reassuring memories in consciousness then fix your attention upon the real safety of the past situations. Build up from this to the feeling that you are safe now and if possible, get the feeling that you always will be safe. If you can see in the past situations evidences of providential care, emphasize this feature by thinking about it and building up its importance in your mind.

Possibly the present condition does not yield to treatment by this method. Possibly the danger is real and you cannot talk yourself out of it. You may not be able to find past situations that duplicate it. In such a case recall situations in which there was a real danger through which you came successfully or with only minor unpleasant results.

If there is a real danger in any element of the present situation, something to which you can make a practical reaction or adjustment, do not try to ignore it nor even to make it seem less than it is. What you need in such a case is not a feeling that you are safe because there is no real danger, but rather the feeling that you are safe in spite of the danger. Seek past situations in which you were able to overcome the dangers. Recall memories of the times when your strength, your wit, or the protection afforded you by Providence kept you safe through danger and brought you out victorious in

the end. When you find these factors and get them clearly before your mind then magnify them, build up your consciousness of them by thinking about them and taking comfort in them. Develop the feeling that you are able to meet and master any threatening condition of the present situation. Form the feeling that you are able to cope with particular situations, develop the consciousness of yourself as able always to meet and overcome any unfavorable condition that may confront you.

In the first case, you form the habit of feeling that you can cope with situations because you are really in no danger; the dangers you fear are apparent rather than real. In the second case, you learn to think of yourself as capable of dealing with conditions no matter how real their dangers may be, because you are capable of meeting and overcoming them. In both cases the principle is the same; you present the reassuring idea and then emphasize it, build it up in your consciousness until it dominates your thought of yourself.

The Suggestion Method.

The second method of developing the habit of trusting is more simple. It does not rest upon the discovery and emphasis of any reason for trusting, it merely sets out to develop the habit of trusting by doing it. Without concerning yourself

with the reasons for it, without trying to build up any basis of faith in yourself, merely form the habit of trustfulness.

When you are confronted by some situation which brings up the question of your ability to meet it, as all situations must do, merely take for granted that you can meet it, don't try to find a reason for this faith, just assume that you can meet and deal with the situation successfully.

At first it may be necessary consciously to suggest to yourself that you will be able to meet the situation successfully; it may be necessary to say "I can," and even to repeat this to put to flight a recurrent tendency to doubt yourself. It may be necessary to "make affirmations of power" such as, "I am man, child of the Infinite Father, whose nature I inherit and express;" "The life I live is the life of God in me manifesting divine purpose, plan, and power;" "I am master of my destiny;" etc. Any affirmation which expresses and suggests the idea of power and mastery will do in such an emergency. Choose the affirmation that means most to you and that arouses in you the greatest response.

It is very important, if you undertake this method, that you do not look around for reasons for believing in yourself. If you try to mix the two methods you are not likely to follow either with sufficient faithfulness to get results. Furthermore,

when you begin looking for reasons to believe in yourself you are very likely also to find some reasons for doubting yourself. In fact, you may find more reasons for doubt than for faith, depending on your mood and your habits of thought.

This method of cultivating the habit of trusting is the easiest and frequently the best of all methods if you can employ it. Some folk, however, have such a fear of being "unreasonable," of doing things without adequate "reasons" for them that they are unreasonable in their anxious carefulness. If you are one of these folk you may find it difficult or impossible to employ this method for you will feel all the time that you are deceiving yourself; you will have a feeling of unreality and fruitlessness; you will not expect good results from your efforts and, therefore, you will not be able to get good results from them.

If you are one of these excessively "reasonable" persons let me point out for your benefit that your lack of faith in yourself, your lack of ability to trust yourself, is due to the contrary use of the same principle. If you had not been suggesting to yourself that you could not do things, that you could not succeed, you would naturally feel that you can do things successfully. It is natural for every person to feel that he can succeed. It is natural for you to trust yourself and usually, when

you do not trust yourself, it is because you have been habitually thinking that you are not to be trusted, that you cannot succeed. Your lack of self-trust is certainly entirely "unreasonable" and surely you cannot object to the contrary use of the same principle that caused this bad condition, for the overcoming of it.

This suggestion method is really the most direct, logical, and efficient of all and I strongly recommend it to those who can use it expecting to get good results.

Trust Is Not Over-Confidence.

You must not imagine that the development of the habit of trusting yourself will lead you to the careless, over-confident undertaking of foolhardy life projects. Lindbergh was thoroughly confident, he had full faith in himself and his airplane, but this did not cause him to start out with an airplane half prepared and himself unfitted for the flight to Paris. He had so much confidence in himself and his plane that he was able to go ahead with the outfitting of his vehicle and the preparation of himself without any waste of energy in worry. He had all his wits about him. He was able to concentrate his whole attention upon the task of preparation, with the result that he overlooked no detail necessary to his success. If he had had less

confidence, had been less trustful, his attention would have been divided, his mind would have been less efficient and he might have overlooked some detail that would have brought failure.

In all life situations the man who trusts himself is better fitted to meet them than the man who doubts himself. The man who trusts himself may be a fool and rush into danger without preparing himself to meet it, but he is much more likely to be clear headed and wise enough to fit himself to cope with the danger he goes to meet. On the other hand, the man who doubts himself is unfitted by that very doubt to see clearly either the dangers or the best methods for coping with them. He wastes energy through internal conflicts, he confuses himself. He constantly defeats his own efforts. On the one hand, he wishes to succeed and on the other hand, his fear amounts to a wish to fail. He is tense in mind and body, wasting energy, his actions are clumsy, his efforts are wasteful and unskilled.

Fear of Responsibility.

We do what we most wish to do. Many persons distrust themselves because they wish to do so and these persons find it very hard to acquire habits of self-confidence.

Most persons are lazy and very few indeed are willing to accept heavy responsibilities. They are far more interested in proving a good alibi for failure than they are in discovering a way to succeed. They may be entirely unaware of this and fully convinced that they are doing their best to succeed. They may loudly bewail their lack of self-confidence and seek vainly for explanations for it that will still leave them with good opinions of themselves. They will be very indignant indeed if one suggests that they really wish to be lacking in self-confidence and that they have achieved this condition through their own efforts. Men easily deceive themselves when it is to their advantage to do so and the average man usually finds it to his advantage to think that he is incapable of great achievement, unable to succeed against any considerable difficulty.

A number of conditions conspire to bring about this state of affairs. In the first place, the helplessness of infancy may be so impressed upon one's mind by the manner in which parents and teachers deal with the young child that throughout life this impression still remains and the victim is to himself forever an infant, dependent upon the judgment and powers of others.

Children should early learn to carry responsibilities. They should not be given responsibilities

too heavy for them to carry but they should be made to feel responsible for anything that they properly can be called upon to do. Children very rarely are dealt with in this way, however. Usually, the parents command the child to do this or that or the other thing and the child does it without any feeling of responsibility except to the parent. He has no feeling of control over his own actions; he has no sense of responsibility to the situation or to life. He merely does as he is told in order to avoid the penalties of disobedience.

He is never called upon to make decisions in which his judgment can be exercised and in which he can develop the feeling that he can depend upon his own judgment. He is given to understand that his judgment is not to be trusted, that he is incapable of deciding even minor questions; he is made to feel entirely dependent upon his elders. Not only is the very young child treated in this manner but even older children and youths in their teens are often treated by their parents as if they had no ability to think, form judgments, and to decide for themselves matters touching their own lives.

The natural attitude of the child toward the parent leads him to be profoundly influenced by such treatment. The parent is big, strong, he is in authority over the child, and his physical and mental superiority are so obvious that it is easy for

the child to accept everything the parent says or does as being above question. Even though every natural instinct of life expression in the child is contrary to the acceptance of the parents' authority in his life, he may be so impressed by the parents' superiority and his worship of their strength, size and wisdom, that he suppresses and even represses into unconsciousness, his own tendencies to self-assertiveness.

The parents rarely realize what they are doing to the child. It seems to them that this picture they are creating in his mind is only just. They have the feeling that somehow when the child "grows up" he will suddenly undergo some magic change that will enable him to form judgments and abide by them; he will be self-possessed and self-confident; he will be self-assertive and positive in his dealings with other men. They seem to imagine that some magic of development will set aside all the claims of habit.

Possibly, it would be nearer the truth if we were to say, they do not think about the matter at all. They merely find it natural that the child should yield its will to theirs. It makes the family life simpler. It defines their status in the family more definitely. It makes the child easier to control. Most important of all, without realizing it, they are using the child's helplessness as a means for

counteracting their own feeling of inferiority and lack of self-confidence.

We will usually find that where the parents are especially dictatorial and domineering in their dealing with the child, they have themselves been dealt with in this way, they have been suppressed and repressed until they have found difficulty in ever asserting themselves or, on the other hand, they have waged an unsuccessful battle with each other in the marital adjustments and one or both have suffered a feeling of defeat in their effort to rule one another. The man who has tried to rule his wife and has failed, the wife who has tried to rule her husband and has failed, as father and mother will find compensation for marital defeat in the domination of the child. Having failed to dominate the mate they unconsciously seize upon the opportunity to dominate the babe. And so much satisfaction do they get from this that they continue to dominate the growing child. The feeling of defeat from which they suffer can be relieved only by some sort of victory, by defeating some one else.

Other factors play a part in this result but we are not here concerned so much with causes as we are with effects, therefore, we will not undertake to examine all the causes of parental and

pedagogical domination; we will consider rather the effects it has upon the victim.

"As a Man Thinketh."

His consciousness of himself is the measure of a man. If one learns to think of himself as weak, he cannot choose but to act accordingly. If one thinks of himself as having poor judgment, he cannot act with good judgment. If one thinks of himself as inferior he will put himself in an inferior position even though he has the ability to take a superior place among men. There is very little possibility of changing a man's relations to life and to other men except as we change his thought of himself, his consciousness of himself and his concept of the place he is entitled to occupy.

Convince a man that he is weak and in spite of himself he will try to prove to himself and to others that he is weak, except as he may react against this feeling, by trying to prove that he is much stronger than he is. Thus we have the paradox that both supine yielding to fate and positive over-self-assertiveness are due to lack of self-confidence.

We find in the psychology of the self-distrustful man another interesting paradox which we will pause to examine. When he accepts defeat, his persistent unconscious effort to prove that he is

defeated is a demonstration of the same impulse to self-assertion, the same ego-striving that causes him to fight for "his place in the sun" when he feels that he is entitled to it.

In both cases he is trying to fulfill his own life. He is trying to find and to be himself. The difference in the result is due, not to the motive, but to his definition of himself. The man who has accepted defeat, who feels that he is dependent upon others, will resist every effort to make him act otherwise. He is in reality asserting himself, he is moved by the same motive as a self-confident man who resists the efforts of others to dominate him. It is practically impossible to make such a man self-confident or to develop habits of trusting which will enable him to relax, without first changing his viewpoint of himself.

If you find self-confidence very hard to attain, if you find yourself constantly fearful and feel that you must have others to lean upon, examine yourself carefully and see if possibly you may have a sense of defeat, see if you are a victim of childhood domination and the fixation of the infantile attitude. If you find this is the case then do not waste energy in fruitless attacks upon your habitual reactions; attack rather the attitude, your thought of yourself. Teach your subconscious mind to recognize the fact that you are naturally

independent and your own master. Learn to think of yourself as independent, dependable, reliable, having sound judgment. Whenever you learn to think of yourself in this way you will then act according. You have no choice but to live by your thought of yourself.

The Crime of Self-Pity.

The worst that can happen to anyone is that he shall feel sorry for himself. There are a great many persons, however, who do feel sorry for themselves. Many of them, in fact, find in self-pity their chief pleasure in life. Self-pity makes them find pleasure in weakness, incompetency, failure. The desire to succeed, perversely has become the desire to fail. As a matter of fact, to succeed means to fail.

The chief motive in self-pity is the desire to be freed from the acceptance of responsibility. If one feels that properly he is an object of pity, then he feels that he cannot be expected to do what another who is capable of meeting the emergencies of life could be expected to do. We do not pity those who are capable and efficient. If they fail we blame them instead of pity them. We feel only contempt for the strong man who fails, while we feel pity and even in a way honor the weakling for an effort that fails. If one can convince himself

that he deserves pity he can still loaf and with only a slight pretense of effort can feel that he is entitled to some honor and praise for having made even a pretense.

We must think well of ourselves at any cost. Naturally, we think well of ourselves when we succeed, when we do things that are worth while. If we cannot succeed, or will not make a sufficient effort, then self-pity is all that is left for us. It is only through self-pity that we can play the part of "quitter" and still think well of ourselves.

It would seem that self-pity should result in relaxation for it leads to an end of constructive effort, but this is not so; self-pity leads to conflict between the expressional and the repressional tendencies in the victim's nature. No amount of sophistry or self-deceit will satisfy the natural demand for self-expression. The urge to self-expression can be checked only by the expenditure of an equal amount of conflicting energy even though the resistance is in the form of the yielding or giving up that leads to self-pity. As long as life lasts there is the urge to action, the urge to do something that will make life worth while. When any condition, even weakness, prevents us from making an effort we are bound to be in conflict and tension.

The victim of self-pity does not dare to relax all tension for he might thus release the expressional energies from repression and cause himself to suffer from the stirring of ambitions. He must keep himself forever on the alert to prevent the breaking down of his defense against the demands of life. We see evidence of this alertness in the readiness with which he meets with counter arguments every suggestion that he could do more than he is doing. He wishes to prove that he cannot be reasonably expected to do as well as he is doing. He is always unconsciously proving this point to himself.

Self-pity, does not lead to relaxation but, instead, it leads to the tension of constant conflict between the fundamental demands of life and the desire to be comfortable and at ease.

Self-pity is a form of suicide. It is partial self-destruction of the dynamic phase of life.

When there is any reason for self-pity it is worse to yield to it than when such reason is lacking, for then every power is needed to overcome the harmful conditions. In any case, self-pity is inexcusable and a crime against the victim's potential powers and possibilities.

Self-pity keeps potential powers locked up and prevents their expression, robs the victim of just as much of life as their expression would give.

The Cure for Self-Pity.

The cure for self-pity and its tensions is determination, the will to succeed, the manly acceptance of responsibility, the habit of making the best of things.

The will to succeed must be freed from infantile bonds and every sort of cloudy thinking that would be satisfied with any perverse expression. The will to succeed must be coupled with clear thinking; honest thinking that will accept no subterfuges or deceits. One must be determined to be satisfied with nothing less than actual achievement. One must be so honest and so frank that he cannot even lend himself to the deceit of a condemnatory self-pity for failure to achieve as greatly as he could wish.

The willingness to accept responsibility must not be merely a courageous willingness, for this is a companion of self-pity. It must be a manly willingness that, because of its sturdy strength of purpose, could do nothing less than accept responsibility. So long as responsibility is accepted with a feeling that one deserves praise for it, or with the necessity for constantly bolstering up a faltering courage, there is still some taint of self-pity or at least of the weakness that leads to self-pity, in one's mind. Responsibility must not be accepted

as a burden nor even as a glorious adventure, but merely as a matter-of-fact action of manhood.

The will to succeed and the acceptance of responsibility will have very little influence upon one's life unless he forms the habit of succeeding and of accepting and carrying responsibility. There is many a person who has a strong will to succeed that does not work steadily. He has the best intentions in the world; his purposes are above reproach; but he fails to form habits that put these purposes into constant operation. He is willing to accept all kinds of responsibility of his own and every ones' else but habitually he allows every one else to accept his responsibility and only occasionly really takes the full responsibility of his own life. The will to succeed and the acceptance of responsibility must go hand in hand and they must be in operation consistently and continuously in the form of habits of action in just relation to life.

These habits must apply to the simplest, most common acts and relations of life. We must not undertake to reform ourselves by applying our principles to only certain acts and relationships. Life is made up of a continuous series of activities and relationships and anything that touches life at all must apply to all of these simple details, the common conditions of which life chiefly consists.

It may be necessary also to make some efforts directly to counteract the habits of self-pity. It may be necessary to train one's self into the habit of thinking that success is possible and desirable. It may be necessary to emphasize the feeling of pleasure that comes from achieving minor successes and overcoming minor tendencies to shirking. It may be necessary, furthermore, to train one's self to look on the bright side of things and consciously to seek the way out when one is naturally tempted to seek instead, an alibi that would allow one to keep his self-respect and still avoid the effort.

To get rid of self-pity, train yourself to find it unpleasant and to find succeeding pleasant. Study yourself until you know every symptom and result of the vice. Then associate with every experience of self-pity some unpleasant idea so that you will find such experiences so unpleasant that you will avoid them whenever possible.

At the same time that you are training yourself to find self-pity unpleasant, train yourself to find success pleasant. Secretly make much of the little successes you win. See that you do not at first undertake anything that you cannot accomplish. Form the habit of succeeding and of enjoying the experience. Then undertake more difficult tasks with their greater pleasures.

To make your efforts permanently beneficial, train yourself also to be interested in the things you do rather than in your own experiences and feelings. No thinking is right thinking which makes you think too much about yourself.

Summary.

Learn to find self-pity unpleasant; learn to enjoy work and success; get your mind off yourself.

Cleanse your life of self-pity. Get rid of the weaknesses and childish tendencies that make self-pity possible. Learn to respect yourself; learn to trust yourself and you will be able to trust other men, nature, God. You will be able to relax.

LESSON X.

AFFIRMATIONS FOR RELAXATION.

"The Lord is my shepherd, I shall not want.
"He maketh me to lie down in green pastures: he leadeth me beside the still waters.
"He restoreth my soul: * * *."—Psalm 23.

AFFIRMATIONS have two very important uses in connection with relaxation: (1) When you can enter into the spirit of an affirmation and it gives a strong suggestion of safety and serenity, the use of such an affirmation will induce relaxation. The affirmations of this lesson are designed chiefly for this purpose. (2) If you relax with a good affirmation in mind this will make your relaxation much more complete and beneficial.

An affirmation is a carefully worded statement of inspiring purposes, a crystallization of a powerful thought. An affirmation is more than a statement of fact; it always expresses a profound purpose and an inspiring hope.

While affirmations may bring great benefit by their mere repetition, because of their power to arouse hope and purpose, and through their influence upon the subconscious mind, their greatest effect will be gained when they are chosen and

employed because they express your own hope and purpose.

Choose and use those affirmations which say in burning words what you wish to say and do. Speak them with meaning and with strong intention. Trust them, leave them undisturbed by doubts and fears. Make all your thinking about their subjects agree with the spirit of the affirmations you use.

Use affirmations not only when you consciously relax, but form the habit of using them and of living in their spirit. Make the relaxation period merely a time of special emphasis in their use.

The affirmations are numbered for convenience of reference, not because of the order of their importance or value. They are grouped under suggestive heads to still further facilitate their use, but you may wish to change this classification. Use them in the way that they mean most to you.

Affirmations of Mastery.

(1) I am Man, Child of the Infinite Father whose nature I inherit and express. (This is the master affirmation, including all possible affirmations of good. It is complete in the first two words, "I Am," the words which follow being merely a definition of the meaning of "I" and specifying its humanity.)

(2) What power I have is so much of omnipotence.

(3) My potential powers are part of the Infinite Potential.

(4) I am one with God as expressing in creation.

(5) My purpose expresses God's purpose with limitless power. My thought shall not limit the expression of my power. I act with the realization that I can overcome all obstacles.

(6) My Infinite Father has planted strong purposes in me and He has given me power to achieve my purposes; nothing can stand against me.

(7) I overcome all weakness in myself; I express my power; with my purposes united and my power single, I surmount all obstacles; I overcome all enemies.

Affirmations of Abundance.

(8) MY SUPPLY.

My Infinite Father is the high mountain
Of inexhaustible supply,
From whose eternal snows,
Never-failing streams of abundance flow.

I drink from their crystal fountains
And rise up refreshed;
I bathe in their cooling floods
And find new strength;

I bow my head to the mountain's majesty,
And my feet are set upon the high crest.

I lift my eyes to its crown serene,
And my heart is lifted up;
I climb toilsome slopes of learning,
To rest in high meadows of understanding.

I am safe in the mountain of God;
I am strong in the might of His presence;
I am blessed with never-failing abundance;
All I may need is mine before I ask it.

Mind cannot conceive, heart cannot desire,
The full bounty of my Father's supply to me.

(9) Through all the change of substance, through all the turmoil of life, I am one and forever the same, the abiding principle of creative purpose manifesting as man.

(10) I always have as much power as I realize. Power is like air, there is a practically infinite supply, the more I use the more I have.

(11) "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore, take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things."—Matt. 6:30-33.

(12) "Your Father knoweth what things ye have need of before ye ask him."—Matt. 6:8.

(13) "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you:

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent?

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"—Matt. 7:7-11.

(14) My Father has given me more air than I can ever breathe, more water than I can ever drink, more food than I can ever eat, more life than I wish to live; He has given me abundance and I need only to claim my own.

(15) With life, my Creator has given me abundance of the spirit, of the mind and of the body. He

has given me the power to appreciate all beautiful and good things, all majestic and holy things. He has given me a heart to express my powers in love; He has given me hands to express my purposes.

Affirmations of Courage.

(16) God is my Father, my strength, my shield and my sword, therefore none can stand against me.

(17) The giver of life gives health, strength, understanding, wisdom, power to solve life's problems, everything that goes with life; I will trust in Him; I am not afraid.

(18) Below the deepest depths, above the greatest heights, beyond the outermost, inside the innermost, there is God. I could not escape His presence if I would. No danger can come near to me in the presence of my Father in whom is all might. I am safe, secure, strong to meet all that seems to threaten from afar.

(19) I came into life from the presence of God, I live through the years in His shadow and when at the last I pass through the dark gate of death to what lies beyond, still I will be near to my Father. No matter what may come to me, I am safe in the presence of God.

(20) I have met dangers and sorrows, I have lived through seasons of turmoil, I have overcome,

I have been beaten down, but still I am, and still I hope, and still I fight on for the high goals of my divine vision.

(21) Nothing can defeat me for I am strong in the consciousness of my strength; I am steadfast in the consciousness of the justice of my purpose; I am courageous in the consciousness of my courage.

(22) What matters loss, what matters gain, what matters victories or defeats, while I hold steadfast to my aim and keep my courage to go on?

Affirmations of Love.

Introduction.—You cannot afford to entertain thoughts of hatred in your heart. The measure of your loving is the measure of your living. You live as you love, your work, your surroundings, your friends, all mankind, God as Father.

You cannot love for a reason any more than you can love for a price. When you love for a reason it is the "reason" which you love, as when you love for a price, you love nothing but the "price." You love by loving. Love does not come because outside of you there is a demand, but because you are living in love. You love from the pressure of life within.

To love you must practice loving. You may undertake the practice for the sake of the benefit that will come to you from it, but you must carry

on the practice in such a way that you will forget the benefit. Learn to love without any hope of reward and without demanding any, even that you be loved in return.

One of the most necessary conditions of loving is the absence of fear. You hate what you fear, you love what gives you a feeling of safety and protection. Avoid associating thoughts of fear or danger with anything you wish to love (and by the same token do not arouse fear of you in the heart of anyone you wish to love you).

The following affirmations are designed to express rather than develop love. Their principal object is the induction of relaxation but their use will also assist in the flowering of the heart in the love that brings peace and serenity.

(23) I pour out the warmth of my heart to all living things. I love in them the life I share and understand.

(24) I love my mother's gentleness, my father's strength, and even when my mother is not gentle I love her and when my father is weak I love him still.

(25) I love all young folk with their eyes hope-misted as they look out toward the future, and I love all old folk, dim-eyed with their dreams of the past.

(26) I love those who share the common experiences of life with me, and express my love by serving them where I can.

(27) I love the flowers that waken in me new thrills of responsive life; the sunsets that move me with their gaudy flags; the sunrises with their tender promises of unfolding glories; the velvet night that enfolds me in safety and hides me while I sleep.

(28) I love my work which gives expression to my life energies, achieves my ambitions, crowns my life.

(29) I love the universe, its majesty, its lawful order, its embodiment of God.

(30) I love God in whose presence I find myself present with all other creatures, in whose Infinite unity I find myself one with all that is, in whose perfect love I love all things.

Affirmations of Peace.

(31) "Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."—Matt. 11:28, 29, 30.

(32) The turbulent winds of life disturb only the surface of the sea; I dwell in the quiet deeps of the consciousness of God, the Infinite Father.

I am safe from all the storms of life; I am serene; I am calm in the consciousness of the presence of God.

(33) Through autumn's ripening and winter's imprisoning cold, the life in root and seed waits patiently the coming of spring: so do I wait the time of renewal through all the destructive storms and deadening chills of life. I am serene, for I abide by the will of The Father.

(34) I am serene as the mountain that withstands unshaken the storms of winter that beat about its crests, for I am strong with the might of God, my Father.

(35) I rest in peace in the high valley of the mountain of God, the sheltering ramparts of His love so high around me that never a breath of adversity can ruffle the serene calm of the lake of my soul.

(36) Though all men might hate and revile me, even though they might ignore me; though all men misunderstand and misinterpret me, though adversity mark me for her own and storms of circumstance buffet me, I am at peace in the consciousness that God, the Infinite, is my Father and I am His beloved child.

Affirmations of Cosmic Consciousness.

(37) "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made."—(John 1:1, 2, 3.)

(38) I Am one with God.

(39) I Am. I Am without beginning, without change, without end. My life is but a temporal and earthly manifestation of that I Am. I Am master over all the conditions of my life. Through all the stress and turmoil, through all the change of life, that I Am abides, undisturbed, serene, changeless, eternal. I Am.

(40) I Am. Before time was I am. Through all time and eternity and after all time shall have ceased and eternity is no more, I still abide, the eternal, ageless child of God. I Am.

(41) I Am. Before anything was created that is created, through all changing forms and after all things shall have passed away and formed things are no more, I Am, the formless, changeless, eternal child of God. I Am.

(42) In the omnipresence of God, I am present with all creatures. No person is absent from me. I share space with all the things of space. I share

life with all that lives. I share Being with all that is of God. I am universal, cosmic, complete in the infinite. Without me the infinite would be incomplete. I am infinite.

(43) I am one and indivisible with all that is, potential or manifest, and I can know all of that of which I am an existent part. Nothing can be hidden from me. No secret of Nature can hide from my questing. No door can be locked against my knocking. I can know all truth.

(44) I am one with the infinitesimally small; I am one with the infinitely large; I am one with the body of life; I am one with mind of manifestation; I am one with the spirit of the children of God; I am one with God.

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